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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

People who are discussing the cause of wars might do well to read James 4:1-2.

Charters have recently been granted for two Baptist Seminaries in Russia, one at Moscow and one at Leningrad.

The church at Murray, Ky., supports an Italian mission in New Orleans, in which there have been more than 20 conversions since January 1.

Mr. Frank E. Burkhalter, the publicity man of the Southern Baptist Convention, is getting out the half of a paper to be furnished pastors who wish to publish a church paper.

Brethren who write articles for the Baptist Record should not append personal notes to the editor at the end, but write them on a separate sheet, so that we can tell which is which.

It is reported from Mexico City that Catholics refuse to permit lay teachers in their schools, refuse health inspection of the school children and buildings by the government and so 98 primary schools will probably be closed.

Congressman B. G. Lowrey offered an amendment to an appropriation bill to prevent the teaching in Washington City of anything showing disrespect to the Bible. We are sorry that it was defeated.

L. H. Miller, pastor First Baptist Church, Blackville, S. C., and his brother, Charles O. Miller of DeLand, Fla., just closed a most gracious meeting with Pendleton Street Baptist Church, Greenville, S. C., which resulted in eighty-six additions.

Young women from Baylor College won the national championship over debating teams in 25 colleges. One of the two young women who represented Baylor was Miss Martha Hardy, daughter of the president. The other was Miss Cora Whitley.

Mrs. E. K. Lide is back in Columbus after spending the winter in Florida. She had the pleasure of hearing Dr. John Roach Stratton at West Palm Beach Baptist Church in a tabernacle that seats five thousand and was crowded. She is kind enough to send us several of his sermons as reprinted in the Palm Beach papers.

Some brother suggests that those purposing to attend the Southern Baptist Convention remain at home and give the money to missions. A much better plan would be that those not intending to go should give the cost of the trip to Missions. They are as much under obligation to give, and those who do go are spending their money wisely in a good cause.

Is there any reader of The Baptist Record who has made no payment in the past twelve months to the Baptist cooperative work? Brother, are you satisfied to let the year close and do nothing to carry out the will of Christ to preach his gospel to the whole world? Are you content to do nothing for the hungry orphan, or the sick, or the old preacher, or to help fit our young men and young women better for Christian life and service?

JACKSON, MISS., April 29, 1926

NEW SERIES
VOLUME XXVIII, No. 16

Pastor O. P. Estes reports 505 at Sunday School recently and other things in proportion.

Dr. John H. Boyett, more than thirty years ago pastor of First Church, Vicksburg, died recently at Durant, Okla.—age 78.

It is said that a Knoxville barber has notified the women that he will bob no more hair, and refers them to Isaiah 3 and to First Corinthians 11.

There are said to be 1,800 full time Mormon missionaries in the field beside local workers; and yet the number of their converts last year was said to be only 7,500.

In proportion to the number of church members there are nearly twice as many people baptized in our churches on the foreign mission field as in the churches in the Southern Baptist Convention.

"Fifty liras and fifty lashes" is the penalty for speeding in Constantinople. To prevent speeding also a policeman throws down a plank driven full of spikes in front of a rapidly moving car. They are proficiency experts.

Evangelist Huntsberry is assisting Pastor D. A. Youngblood in a meeting at Fifth Avenue, Hattiesburg; music led by B. B. Cox. It is good to have Brother Huntsberry back in Mississippi for awhile.

J. B. Quin says:

I preached the commencement sermon last night for the Whitesand Consolidated school of this county. Will go next Sunday to Quentin, Miss., to assist Bro. C. H. Mize in a revival meeting. Will be there a week.

R. G. Baucom, evangelist, writes:

Closed in Brownwood, Texas, with 71 additions to Coggins Ave. Baptist Church. Am now with First Baptist Church of Humble, Texas. I go next to First Church of Coahoma, Texas, to be there until meeting of Houston Convention.

Why lie in the name of religion? In a report of a meeting recently conducted it is said that "600,000 people attended". What really happened was that the people at one service were converted and this number was multiplied by the number of services. Figures are becoming afflicted with the mendacity bacillus.

Coeducation has been tried for a generation and is now undergoing critical investigation. The Teachers' Union of New York City has created a commission to make a thorough survey of the subject, and members of high standing in the profession are expressing opposite conclusions as to the value of the system.—The Baptist.

Brother J. L. Boyd says his wife is slowly improving at Rochester, Minnesota, and they hope to be at home in Magee by May 1st. During April he is supplying for the church at Austin, Minn., nearby, preaching three times every Sunday. There is a membership of 600, made up of people who believe the Bible, living in a prosperous little city of 13,000.

Pastor C. M. Morris received a dressing up at the hands of his Pascagoula members recently.

Rev. C. E. Dearman, who has done excellent work as pastor at Weimar, Texas, can be brought back to Mississippi and is one of our best.

A member of the church at Pickens speaks in high praise of their new pastor, Brother Collins, and says that he has one Sunday which he could give to some nearby church.

Head line to a news article speaks of the New Theology Building of the University of Chicago. Some people will ask whether it is spelled New-Theology Building or New Theology-Building.

Pastor T. L. Holcomb of Sherman, Texas, will have Dr. F. F. Brown, a former pastor, now in Knoxville, Tenn., to assist him in a meeting immediately following the Southern Baptist Convention.

Editor J. D. Freeman of Nashville assisted Pastor Dowell in a meeting at McMinnville, Tenn., in which 21 were added to the church and 50 young men and women dedicated their lives to Christian service.

Dr. Theodore Whittfield, now pastor at Desloge, Mo., has been called to First Church, Mt. Vernon, Ill. At this writing we are not informed as to his decision. There are four Baptist Churches in Mt. Vernon.

We have read with much interest the book by J. J. Taylor, D.D., of Jasper, Alabama, on The Theory of Evolution. He gives a history of the theory and shows how it is irreconcilable with the Word of God. It can be had for \$1.00 or fifty cents in paper binding.

Now is the time, if you are going to Houston to the Southern Baptist Convention, to get a messenger's card and a railroad certificate from Dr. R. B. Gunter of Jackson. Also make your reservation with the railroad and for hotel accommodation at Houston.

The First Baptist Church in Jackson has issued short time certificates of indebtedness, three years, to secure \$150,000 for their church building. These pay five and a half per cent interest, payable semi-annually. The business is handled by The Merchants Bank and Trust Co. If interested, write the Bank.

Pastor H. H. Webb and Brother L. E. Lightsey put the Baptist Record into all the Baptist homes in Liberty and now he reports that the Sunday School has just voted to put Home and Foreign Fields into the homes of all the teachers and officers of the school. Of course "the work is moving along nicely".

The American Baptist reports that mothers of school boys in Newport, Ky., have secured the passage of a regulation by the school board of that city requiring women teachers to wear dresses long enough to come within eleven inches of the floor while the teacher is standing. This is a matter that might well be considered by members of the Parent Teachers' Association.

SCIENCE AND RELIGION

William James Robinson, A.M., D.D.

Are they antagonistic? Do they have separate and distinct spheres for their operations? Are they complementary? These are a few of the questions being asked in private and through the press by earnest, sincere, anxious souls that have a right to ask them and to expect sincerely honest, clear cut answers.

So far as definitions go they are not antagonistic, they have separate spheres for action, and are complementary. "Science may be truth and so may religion. Science and religion co-exist. Both are realities in human life. They should not be looked on as antagonistic or as displacing each other. They should be looked on as complementary. A full human life includes both, depends on both". Vernon Kellogg in *World's Work* for March, 1926. Very likely most Fundamentalists, Modernists and Scientists would sign this statement by this noted biologist who is also an evolutionist.

If definitions could settle the issue there would be no need of discussion and no pertinent question could be asked. But the issue is not what do the dictionaries say, but what is being done? We had very satisfactory treaties with Germany before the World War, but in spite of our treaties Germany conducted herself in such a manner that we replied to her conduct—not to the treaties—by placing four million men under arms. My father kept mules for use on his farm, and had good fences, but the mules would jump the fences, leaving the pastures, and go marauding in the growing crops. He had to yoke the mules. Many of us feel that the evolutionists need yoking.

In this article I mean to introduce witnesses to prove that evolutionists (scientists) do pre-meditatedly attack the very fundamentals of Christianity and so vigorously as to utterly destroy it if they establish their contention. Success for evolution is death for Christianity. Let me warn you that many evolutionists speak reverently of religion, but they do not mean any thing like orthodox Christianity.

"In the beginning God created the heaven and the earth" (Gen. 1:1). "No scientific man in the world doubts it (evolution), or has done so for several decades past. He would as soon doubt the existence of the sun". A. B. C. of Evolution by Joseph McCabe, page 7. "From nebula to inhabited planet,—how glibly we say it. And yet how impossible it is even to comprehend what untold billions of years lie between us and that unthinkably remote past when all that we see about us and all that exists in the central sun and in the other members of our solar system were 'without form and void', diffused possibly in some by-path of the heavens as a thin vaporous fire mist, or nebula. For it is thought that in the infinite sweep of time, suns and solar systems are subject to the common law of growth". Through Science to God, page 13.

"Geology has found that the earth was formed according to natural laws; evolution teaches that the origin and transformation of living things are the result of natural causes." The Direction of Human Evolution by Conklin, page 203.

"The thoroughly logical evolutionist, or transformist, who sees the whole world, inorganic as well as organic, with all its present variety of matter and form, as the result of slow continuous transformations and evolution—a view greatly strengthened by recent revelations in radioactivity and atomic structure and behaviour—simply says, sometime, somewhere, some way, living matter, in its simplest form, arose from nonliving matter, probably in its most complex form. But he has not seen that happening, nor does he attempt to say when, where, or really how, it happened. He does occasionally amuse himself by guessing at possible 'hows', but that is chiefly because of the pressure of his con-

stituency". Evolution the Way of Life, by Vernon Kellogg, page 111.

"When we come to consider the origin of life upon the earth, we find that first of all we must contemplate the Sun, and we realize that the sun-worshippers of old were symbolically if not theologically right in their selection of a deity. For it was the heat, light and other energies given out by the sun that played determining roles in the development of the earliest earthly life, and the action of these energies still continues. It may be said, then, that in a large measure we owe to the Sun all we have been, all we are, and all we may become."—The Chain of Life, by Lucretia Perry Osborn, wife of Prof. Henry Fairchild Osborn, who undoubtedly approves all she says.

"God created man in his own image, in the image of God created he his; male and female created he them" (Gen. 1:27). "The four Anthropoid apes are our next-of-kin-living; they should be respected as cousins and not exterminated as vermin or Indians"—Why We Behave Like Human Beings, page 49. "If in the slow ascent of organic life, we find it difficult to set our finger upon the precise point when the man-like ape passed over into the ape-like man . . . none the less the fact of it becomes, every decade, more assuredly one of the corner stones of the scientific construction of the world"—Landmarks in the Struggle Between Science and Religion, page 3.

"Now there is not a man of science in the world who does not admit man's descent from an ape-like form; and I do not think there is a bishop in the world who would oppose them. So let us not laugh too loudly at new ideas". The A. B. C. of Evolution, page 105.

"They do not know where they come from, how they got here, what they bring with them, what they do with it, and what they could do if they stopped quarreling among themselves and used their brains to solve their common problems". Why We Behave Like Human Beings, preface page 11.

The following quotations are from "The Direction of Human Life" by Prof. Conklin. "The center of the conflict between science and theology is naturalism vs. supernaturalism", page 185. "Although it is impossible to demonstrate that every thing is natural, because every thing has not yet been explored, it is true that every thing that has been thoroughly investigated has been found to be natural, and this justifies the conclusion that nature is universal", page 194. "One of the first of these conflicts between naturalism and supernaturalism in religion concerned the completeness of the inerrancy of the scriptures", page 198.

"We know that miracles do not occur now. They could not have occurred then. There is no reason for believing that God acts differently in one historical era from what he does in another" —Through Science to God, page 233.

In "Through Science to God", the author, Floyd L. Darrow, denies the miraculous in toto. Speaking of the Virgin Birth he says, "The teaching of Matthew that he had no human father can not be regarded as historical. Paul does not even mention it. . . . In the light of present knowledge, Christian faith no longer obligates us to believe in the occurrence of an event which outrages the divine order of Nature and for which there is not a particle of historical support", page 229. Regarding the resurrection he says: "No saying of Jesus warrants the conclusion that he expected a bodily resurrection", page 230. "Let us make it perfectly plain, however, that while history and science must withhold their assent from a belief in the resurrection miracle", page 231. He then wonders at the influence the belief in the resurrection had on the apostles. Space forbids the whole quotation.

Many more quotations could be introduced, but space forbids. Let me assure my readers that every quotation I have made is from recent books

in my possession. I can easily bring forth quotations from Evolutionists and Modernists disputing every cardinal doctrine of the Bible. Using the phrase of the logician, "Two contraries may both be wrong but they can not both be right". It is clear then that both evolution (science) and the Bible can not be right. It is imperatively necessary that we "Earnestly contend for the faith which was once delivered unto the saints". Jude 3.

I sincerely believe that I have proven that Science by its methods is assailing Christianity most violently; and that while there is no conflict according to the lexicographers there is a deadly conflict between them in their activities.

It is more than strange that some learned men, who know all I have quoted and much more, will write long and labored articles trying to prove that there is no conflict between science and religion. The scientists do not pretend to deny that they are assailing the Bible, denying its reliability, and repudiating its every claim as an authority. Why will some leading, outstanding Baptists, deny it? Is it possible that they are trying to keep in favor with both parties to the conflict? Are they throwing out a smoke screen to shield the evolutionists while they do their deadly work? Such surmises may be unkind in a matter so serious, but who will say they are not justifiable?

Lexington Study,
Fort Smith, Ark.

SEVEN "DONT'S" FOR SONG LEADERS

Don't preach if called to sing.
Don't tell a joke before every song.
Don't trespass on another's time.
Don't relegate the Pastor to the rear.
Don't be an acrobat instead of a soul-winner.
Don't mistake loud-sounds for soul-singing.
Don't attract attention to self, but Christ.
Don't think this applies to any ONE song-leader.—EX.

A negro preacher walked into the office of a newspaper in Rocky Mount, N. C., and said:

"Misto Edito", they is forty-three of my congregation which subscribe fo' yo' paper. Do that entile me to have a chu'ch notice in yo' Sadday issue?"

"Sit down and write", said the editor.
"I thank you".

And this is the notice the minister wrote:

"Mount Moriah Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the gospel, three books is necessary: The Bible, the hymnbook and the pocketbook. Come tomorrow and bring all three."

Mr. Merrill D. Moore was with Pastor Alton B. Pearce in a training school for Sunday School teachers at Second Church, Greenwood, last week. Since Brother Parker took charge of the church in January there has been an increase of fifty per cent in membership; there are more people in Sunday School than on the church roll, and they have plans for a \$30,000 brick church building. They say the pastor has heard the voice saying, "It is not good for man to be alone".

The following have sent in subscriptions since last issue, for which we extend thanks: Rev. Earl Farrell, Seminary Hill, Texas; Rev. J. N. Miller, Wiggins, Miss.; T. T. Harris, Baldwyn, Miss. Gloster Baptist Church, renewals by Rev. L. E. Lightsey: Mrs. A. E. George, Mantee, Miss. Liberty Baptist Church, by Rev. H. H. Webb and Rev. L. E. Lightsey: Mrs. A. B. Simpson, Brooklyn, Miss.; Rev. J. D. Franks, Columbus, Miss. Chalybeate Baptist Church, renewals by Mr. D. Barger, Clerk; Anguilla Baptist Church, by T. T. Green: J. D. Goss, Conway, Miss.; P. A. Price, Inverness, Miss.

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Thursday, April 29, 1926

THE BAPTIST RECORD

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Brother S. V. Gullett has been called to Wal-
lerville. He will continue to live in Blue Moun-
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Pastor W. A. Sullivan is being assisted in a
meeting at Drew by Dr. J. A. Taylor of Brook-
haven.

Five pounds of flies was the amount killed by
the prize winner among school children in Chile.
He was given \$6.25.

J. E. Abney of San Marcos, Texas, would ap-
preciate any information about Rev. Thos. Mer-
cer, a Baptist preacher near Galilee Church,
Amite County, many years ago.

Miss Burrall's Bible Class of Columbia, Mo.,
has inaugurated a Sunday School class for news-
boys in the city, furnishing breakfast and in-
struction at a cafeteria at seven o'clock on Sun-
day morning.

The Continent, a Presbyterian paper of Chi-
cago with a long history and recent liberalistic
trend, has suspended publication, and its sub-
scription list taken over by another Presbyterian
paper, The Advance, of Nashville, Tenn.

Reports are that the Sunday Schools are
promptly responding to the appeal of the Feild
Cooperative Association to furnish the endow-
ment of Blue Mountain College. Every Sunday
School in the State can have a part in it.

There were 72 additions to the Baptist Taber-
nacle, Louisville, Ky., 50 of them by baptism, in
a meeting in which Evangelist T. O. Reese as-
sisted Pastor A. K. Wright. Brother Reese will
soon have out a book of evangelistic sermons.

The Episcopal Diocese of Wyoming has a
broadcasting station of its own, through which
programs of a religious and educational nature
are put on the air, as well as the regular radio
features, according to the *Living Church*. The
station is KFBU, and services are broadcast twice
a week from the Cathedral at Laramie.

The article on page two of last week's Record
on Meeting The Crisis was by Dr. M. O. Patter-
son of Mississippi College. We are sorry the
name was omitted, for we are sure it would have
given added interest. The article is an address
prepared for the Regional Conference at Clinton
and published by request of the brethren.

The Florida Baptist Witness refers to the state-
ment of Dr. J. J. Taylor that a statement of
faith by a Convention is not to tell the churches
what they must believe, but to assure the churches
as to what the Convention believes; and then
proceeds to argue again against the Convention
forcing a creed on the churches. It is hard to
get that idea out of some people's heads.

Rev. Geo. W. Griffin, for some time supply at
Shaw, but more recently engaged in a strenuous
campaign in Florida to launch a Winter Assem-
bly at Umatilla, Fla., is recuperating at the Bap-
tist Hospital in New Orleans. He says it is a
"beautiful home" for the sick, and advises that
many hardworking people could be saved a break-
down by spending awhile there under medical
care.

The church at Philadelphia has secured Brother
M. E. Perry as pastor's assistant, and he will
probably begin his work with them on May 1st.
He will have charge of the music and will super-
intend the educational work of the church. He
and Pastor Shirley will be in some meetings in
other churches and extension work will be under-

taken throughout the surrounding territory where
people are thick and Baptists numerous.

A nasty little screen artist recently being asked
how many husbands she has had, replied that
she did not remember, that it was four or five
or six, she couldn't say exactly which. In the
long ago the woman by the well of Jacob sought
to hide her shame of this kind and turn the sub-
ject to something else, but nowadays they pub-
lish it in the newspapers and then a flock of
buzzards will hurry to the picture show to see
her on the screen.

Pastor R. Q. Leavell has a Bible Conference at
Picayune, April 26-30. On Monday night there
are a song service by quartet, screen pictures of
Japan and lecture by Miss Durscherl. On Tues-
day night Mr. E. C. Williams lectures on the
Daily Vacation Bible School. On Wednesday
night P. I. Lipsey speaks on Some Distinctive
Baptist Doctrines. On Thursday night Dr. B. H.
DeMent speaks on Personal Soul Winning. On
Friday night Dr. L. G. Gates speaks on The
Second Coming of Christ.

Brother W. S. Allen writes that Brother A. L.
O'Bryant underwent successfully an operation in
Hattiesburg for appendicitis. This has been giv-
ing him serious trouble for several weeks, but
he now seems relieved and has been moved from
the infirmary to his home. His churches have
been very loyal and kind to him. Brother Allen
adds that Mississippi never had a more useful
preacher and pastor than Brother O'Bryant, and
we are all rejoiced that he is spared to us. A
letter to Brother O'Bryant would be appreciated.

This is probably our last word about railroad
accommodation. We appreciate the courtesy
shown us by the Gulf Coast Lines from New Or-
leans to Houston, and we are glad that our people
in Mississippi are going by this route because
of their advertising with us. Now arrange with
your local agent for your ticket and for a reser-
vation in the sleeper right away, to save con-
fusion. Or you may write to the Gulf Coast
Lines, 207 St. Charles St., New Orleans, La., and
they will make your Pullman reservation for you.

The second Sunday in May, the ninth day, is
Mothers' Day. By a vote of the Southern Bap-
tist Convention this was recommended to our
churches as Hospital Day. It came before the
Convention in a memorial from the North Caro-
lina State Convention, and a committee was ap-
pointed to cooperate with the Sunday School
Board to prepare a program and seek to secure
its suitable observance. This recommendation
was again approved last year in Memphis. As
we have a good many special days it would be
well for the churches to remember this and make
a special offering for the maintenance of our Hos-
pitals.

The public is now familiar with the courtmar-
tialing of a marine officer for drunkenness, and
his conviction. General Butler, who brought the
charges against the officer, has been attacked by
people who either knew nothing about the law
or were sympathetic with lawbreakers. He de-
fends himself by saying that the eighteenth
amendment had nothing to do with the case. A
law of Congress passed in 1872 makes drunken-
ness a disciplinary offense in army or navy or
marines. The law was violated according to
General Butler and he says that the guilty party
was convicted. More strength to all who love
their country and uphold the law.

During the world war there were certain men
in France who were said to have conducted a
"peace offensive"; that is they believed the longer
the war went on the more the country would
lose; and they were anxious for peace, so anxious
that they were willing to accept whatever terms

they could get, although humiliating. They car-
ried on a "peace propaganda" among their own
people and were thus endangering the armies at
the front. These men were finally arrested and
punished as public enemies. There may be an
analogous situation some times in the kingdom of
God, where men are contending for truth and
righteousness. Think it through.

Pastor E. K. Cox writes from Gloster:

Last evening our church closed one of the best
meetings in years. Dr. J. J. Hurt of the First
Church, Jackson, Tenn., did the preaching, and
it was mighty well done. Spiritual, clear and elo-
quent, our people were quickened, and charmed
by the great gospel messages. I know no preach-
er in our midst who is more helpful in revival
services. Dr. Hurt has a winning personality,
magnetic delivery and deep knowledge of the
Scriptures and human nature. We have been
mighty blessed by his coming, and will feel the
results of the meeting for a long time to come.
Visible results, 26 additions, 21 of them for bap-
tism.

Pastor M. C. Vick says:

Great day in Clarksdale Baptist Church Sun-
day, April 18th. Six deacons elected: Hon. W.
W. Venable, Hon. Harvey McGehee, C. B. Thomas,
F. H. Cannon, P. F. Williams and M. E. Goodwin.
At conclusion of service seven additions to church,
two for baptism. Miss Mary Etta Buchanan
held county-wide B. Y. P. U. conference in our
church at 3 o'clock; all unions represented; large
attendance.

April 25th, Dr. B. H. Lovelace of Clinton will
preach the ordination sermon of deacons and be
with us in evangelistic services for two weeks.
Pray that we may have a gracious revival.

Cottage prayer meetings being held in all sec-
tions of the city.

Nepotism is from the Latin word meaning
nephew, and means the employment by one in
official position of his kinfolks or their appoint-
ment to subordinate positions which carry pay
to the holder. The Legislature of Mississippi
passed a law against this practice by any holding
public office. It ought not to be necessary
to have a law against nepotism in denomina-
tional work or religious institutions. There
ought to be a sufficiently healthy moral senti-
ment and sense of propriety to prevent it with-
out the enactment of law or the passing of res-
olutions by religious bodies. It is well if those
holding responsible denominational positions rec-
ognize this and avoid criticism of themselves or
injury to the work they are connected with. No;
we are not talking about Texas.

One of the most deplorable things in the edu-
cational world today is the wasting of time by
students in our colleges. We hope that our col-
lege presidents and faculties will honestly and
courageously speak on this subject and set to
work to correct the conditions. From rather close
observation of school work for a good many years
we are persuaded that a large per cent of the
boys and girls in the colleges are wasting their
time and their parents' money. They are doing
no studying worthy the name. Some of them
are failing to make the grades and many of them
are just "getting by". This getting by is due in
many cases to the supererogatory of the teachers.
It were better if these boys were plowing and
these girls at some useful occupation. Young
men and young women of this kind ought to be
weeded out from the tax supported schools and
sent home, for they are costing the state money
for nothing or worse than nothing. In the de-
nominal schools there is the same situation.
Now it is no use for anybody to complain about
this charge. There is no use to say it is not so.
The thing to do is to try to correct it. We must
get back to the idea that people go to school to
learn something, to learn how to use their minds.

SOUTHERN BAPTIST HOSPITAL

By Louis J. Bristow, Superintendent.

The Southern Baptist Hospital opened for service March 8, 1926, and during the first month of its operation it admitted 284 patients. Only words of highest praise have been heard relative to the buildings, equipment and service. There seems to be spreading before it a broad avenue of opportunity not only for service to suffering humanity but also as a denominational enterprise.

The Southern Baptist Hospital is a culmination of years of prayers and hopes and efforts on part of a large number of earnest men and women. The city of New Orleans has been at once the hope and despair of Southern Baptists in their home mission work. Hundreds of thousands of dollars have been spent in this great Catholic and somewhat pagan city. New Orleans has for many years been known as "the Baptist graveyard", because of the fact that so few members of our denomination moving into the city were ever heard of in our churches again. Church buildings were few and utterly inadequate to meet the needs. Faithful men and women struggled against seemingly hopeless odds, but about ten years ago a few men with a broad vision conceived the idea of denominational educational work in the city. The Baptist Bible Institute was born of this conception and has proved to be one of the finest denominational and Christian investments Southern Baptists have made anywhere. However, because of the limited scope of the institute's appeal, many of those same far-visioned brethren conceived the idea of a broader service to the needs of men, which would at once bring the Baptist Cause prominently before the city. That conception was a modern Hospital of adequate size and equipment to compete with the existing institutions in New Orleans and elsewhere. Today we have the fruitage of the seedling planted by a committee in a report filed with the Convention in Washington in 1920.

Already the building of this Hospital has made its impression upon the city of New Orleans. At first hostile, then indifferent, the city council is now distinctively friendly. This is true also of a large element of the population. In the four weeks of the operation of the Hospital there have been Catholics, Protestants, and Jews among our patients and also among the doctors who have brought patients to the Hospital. The relative number of patients has been as follows: Catholics 76, Baptists 56, Methodists 26, all others 101, which may be regarded as an index to the opportunities before us. A Bible is placed on the table beside every bed and over and again the nurses and others coming into the rooms of patients have found them reading the Word. The Superintendent has been asked by Catholics several times to read the scriptures to them. We believe that the silent testimony of the Word and the active life of the noble Christian men and women who work in the Hospital will in time make a profound impression upon this city. Under God, it is our purpose to make the Hospital a great and wise evangelizing agency.

Ten days ago the Superintendent was asked to visit the room of a Catholic young man. He read the Bible and had prayer with him. The young man was eager to hear the scripture read and said to the Superintendent that in his childhood his father punished him for reading the Bible and forbade him ever to read its pages. The young man was greatly impressed with the reading of the Word and asked many questions. Some of the contents of the Book were indeed a revelation to him and when he left the Hospital it was with a promise that he would personally investigate the Word.

The Hospital Commission is receiving 3% of South-wide contributions with which to pay the outstanding bonds issued for the construction of the Hospital. We are receiving nothing with which to do charity, but some friends in New

Orleans have made direct contributions for that purpose. The buildings will be paid for in time and the Hospital probably will become able to carry on its own charity without calling upon the denomination. Thus, it will become a denominational asset of untold value. A large number of friends have furnished bed rooms or other rooms in the Hospital and we will be pleased to hear from others who may be interested.

STUDENT AGGRESSIVENESS

By Frank H. Leavell, Exec. Secretary The Inter-Board Commission, Southern Baptist Convention, Memphis, Tenn.

For four scholastic years we have been promoting a distinctly student religious program. Whenever we have called upon the students themselves for cooperation we have received even more than we have asked. Among Baptist students of the South there has been an expressed willingness to follow Baptist leadership. Two special weeks were set aside for student emphasis this spring. They are interesting.

Student Evangelistic Week

At the state conferences last fall the students voted, in every state, their willingness to promote a week of distinctly student evangelistic work. February 14 to 19, 1926, was the week. A program with suggestions for each day's activity was sent to the schools. A full week for preparation was suggested. All day and all night prayer meetings were included. This was not to be a week of evangelistic preaching—or a meeting. It was distinctly student personal effort.

The program was sent to only forty-nine selected schools. From forty schools we have received reports. A number of schools held the all day and all night prayers. More had all day prayer. Practically all observed the week of preparation. The largest victory, 19 won, was at a school having all night prayers. The results show that 646 students agreed to do personal work that week. There were 344 unsaved persons listed as possibilities to be won. A total of 289 were spoken to. The reports show 105 confessions of Christ. In the years to come these numbers, most gratifying as they are, may be multiplied. (Some schools postponed the week's emphasis, while others had conflicts precluding it.)

Vocational Emphasis Week

The other week's emphasis is that of vocational emphasis, April 19 to 24, 1926. This is promoted jointly by the Education Board and the Inter-Board Commission. A program for chapel exercise for the week has been prepared and sent to all Baptist schools. It has been sent also to the Baptist pastors where state schools are located with suggestions for use there.

This effort is for the purpose of leading students to face the necessity of choosing their life's work and taking their college work in preparation therefor. The subjects for the chapel lectures are: (1) The Necessity of Individual Choice of a Vocation; (2) The Different Fields and Your Choice; (3) The Various Talents and Your Choice; (4) Difficulties (Temptations) Surrounding Your Choice; (5) The Decision—Your Choice. While the week is yet ahead of us the replies from College Presidents and Pastors upon receiving the program have been most elaborate in approval of the plan. It promises to be helpful.

All Southern Baptist Student Conference

Plans, promotion and program are well under way for the great South-wide Baptist Student Conference to be held in Birmingham, October 28 to 31, 1926. We are seeing the necessity of making this an all-denomination effort. We shall need the cooperation of students, schools, Boards, school churches, home churches, parents, Pastors, newspapers, conventions and assemblies. Response and cooperation thus far is one hundred per cent.

WHY TALK FUNDAMENTAL AND VOTE MODERN?

W. J. Epting

Any church organization may become so corrupt as not to be a true church of Christ but "a synagogue of satan". There is no warrant in the scriptures for holding that the character of a church will be preserved whether the church remains true to Christ or compromises with things that belittle the WORD OF GOD.

There is a tendency in our day for great talk on fundamental principles and then vote and compromise with modernism that is now seeking to dominate our work. The truth is our churches are having to deal with a lot of poor, weak enthusiasts who have very little to do with the real Jesus of the Bible. No organization can be recognized as Christian when the work it brings forth are the double use of traditional terminology and all manner of chicanery and political tactics. We can not recognize as Christian anything merely because, in a purely external and physical way, it bears the name of Christ. Our doctrine and message must be right and our work must be not the result of strategy but of truth, the majority may not always be right, Joshua and Caleb were in a hopeless minority but they stood true to God. The first church at Jerusalem had a creed and one part of the creed was "Christ is risen from the dead". One of the central things in the Jerusalem creed was "How that Christ died for our sins according to the scriptures, and that he was buried, and that he rose the third day according to the scriptures". Baptism and the Lord's Supper point to the atonement. The early church sent out missionaries who were determined to know nothing save Jesus and him crucified. The church prayed and the Holy Ghost said, "separate me Barnabas and Saul for the work whereunto I have called them".

We have come to a day when we are afraid of controversy and that is one of the reasons we are not producing anything really great. Great Christian utterances come only when men's souls are stirred. Our preachers instead of knowing political maneuvers must become great champions of the truth, instead of being theological pacifists they must become mighty contenders for the faith. God pity any man who is trying to conceal the greatest issue of our day and bring about the false peace of compromise.

The strongest Christianity is consistent Christianity and there can be no consistent Christianity that quibbles with the word of God. In this day of crises pity those who deplore controversy and say all is well, the cross fails to hold the central place in their hearts, they do not realize how serious is the danger. It is almost a crime to rise from our knees except to speak the word God gives us and to witness in this time of crisis for the Lord Jesus Christ.

No use to talk evangelism unless we are true to God, when we put loyalty to God and his word above every other consideration He will send us forth with new power for the salvation of the souls of men.

Dr. Freeman, editor of The Baptist and Reflector, utters a word of caution about the effort of more than one party to assist pastors in getting out a church bulletin by furnishing one-half of the paper ready printed. Attention is called to their disintegrating influence and their making hard sledding for the state paper, satisfying a too limited desire for a religious paper and preventing the pastors' support of the denominational paper. He is perhaps saying what others also feel but hesitated to say for fear of being thought selfish.

Rev. J. F. Shands, an old Confederate soldier now living at Searcy, Ark., expects to attend the reunion at Tupelo, and hopes to meet old friends. He enlisted in the Confederate army at Macon.

AND

REPLY TO DR. SCARBOROUGH

My Dear Dr. Scarborough:

I have read and re-read your appeal in The Baptist Record to those of us who are "Facing The Houston Convention". I trust you will not object if I reply through the same medium through which your appeal was made.

Let me say in the first place that my heart readily responds to most of your appeal. However, I must say frankly that your appeal to the brotherhood, not to offer any resolutions on the God dishonoring, Bible denying, faith destroying, fellowship breaking heresy of evolution finds no response whatever in my heart.

Southern Baptists are on record as refusing to say that God's method of creating man was not by evolution. That puts them in a false light before the world and I can never be satisfied until my brethren set themselves right. The Convention in Memphis adopted a statement on creation, saying: "Man was created by the special act of God as recorded in Genesis", and you beg us to be satisfied with that.

Any theistic evolutionist will tell you that he believes "man was created by a special act of God as recorded in Genesis" and in no way stultify his conscience, because he interprets this special act of God in creation as being by evolution.

Ask any Methodist if he believes that Jesus was baptized by John in the river of Jordan as recorded in Matt., and he will say "yes" and at the same time be conscientious in his answer. "Baptized" to him does not mean immersion as it does to you. "In the river" does not mean to him what it means to you. "Coming up straightway out of the water" does not mean to him what it means to you.

When you say to him that Jesus was baptized by John in the River Jordan and this baptism was not by sprinkling or pouring you get him. He balks at your interpretation of the scriptural record of baptism.

So when you say that man was created by a special act of God as recorded in Genesis and that this special creative act of God was not by evolution, the evolutionist balks. Creation "by a special act of God as recorded in Genesis" does not mean to the evolutionist what it means to you.

Nobody knows that better than Dr. Mullins and that is the reason he positively refused to let the negative statement go in article three. He knew all the evolutionists would object to it. He sought to satisfy both the evolutionists and the anti-evolutionists by an affirmative statement only. He succeeded in satisfying the evolutionists. Not one has uttered a word of dissatisfaction. Dr. Mullins has also satisfied some of the anti-evolutionists like yourself. Many of us will never be satisfied with any statement on the creation of man that an evolutionist can conscientiously and consistently sign.

I have read with great pleasure and satisfaction your statement of your own belief on evolution and modernism, as given in The Baptist Messenger and The Baptist Record. Everything I ever read from your pen on these heresies rang clear and strong.

There was no quibbling, nor dodging, nor evasion in your statements referred to above. No fundamentalists can justly pick a flaw in them, and yet you plead with your brethren not to try to commit Southern Baptists to the very thing you say you believe with all your heart. Why do you so vigorously object to the rest of your brethren expressing their belief in as strong, clear and unequivocal language as you use in expressing yours? You declare your belief about creation both affirmatively and negatively. Then why do you want the rest of us to refrain from expressing ourselves both affirmatively and negatively? Do you not know that confidence in many of our leaders has been shaken, if not destroyed, and that the causes which we all love are suffering today all because you and Dr. Mul-

lins will not favor, but bitterly oppose, any effort to get Southern Baptists to express themselves on creation in language and terms unsatisfactory to the evolutionist?

Do you not know that your plea to your brethren to be satisfied with the Memphis declaration on creation is really a plea for the evolutionist? Have you heard of a single evolutionist or modernist who is dissatisfied? Do not everyone of them want it to remain just as it is? Do you not know that Dr. Mullins, who wrote the Statement of Faith and Message, said he sought common standing ground for all elements among Southern Baptists and worded the report accordingly? Do you not know if he had worded article three in the same strong unequivocal language, both affirmatively and negatively, as you word your belief, that it would not have been satisfactory to the evolutionists and modernists?

Can you not see then that when Dr. Mullins worded article three on the creation of man that he was more careful to word it satisfactory to the evolutionists than he was to word it satisfactory to those of us who believe as you do?

You have no doubt learned ere this that there will be a resolution offered at the Houston Convention by brethren who interpret Genesis as you do. The brethren who are responsible for the introduction of the resolution do not desire any discussion of it whatever. They very much prefer that it be voted on without any discussion.

You and Dr. Mullins can prevent a discussion if you try.

If you precipitate a discussion, or permit it to be done by others, it will overshadow everything else and distract attention from those interests and enterprises for which you plead and which you and I love.

So if there is a discussion of it, just bear in mind, that you and Dr. Mullins will be held responsible for it, in that you could have prevented it if you had tried.

I have no way of knowing why you are so well satisfied on common standing ground with the evolutionists and modernists, but I must be frank with you and say that your plea to me to be satisfied is unavailing.

—J. W. Lee.

FOR THE NEXT CONVENTION TO DECIDE

By J. W. Cammack, Secretary, Education Board, S. B. C., Birmingham, Alabama

The approaching session of the Southern Baptist Convention will be asked to make a decision about further help to, and the future existence of, Montezuma College in New Mexico. In order that this decision may be intelligently reached, certain facts should be stated for our people to think on before going to Houston.

They are presented through the office of the Education Board because, acting under the instruction of the Convention, the Education Board made possible the opening of Montezuma College four years ago, and has made possible by annual appropriations its continued existence. However, there is, so far as we can see, no means by which its doors may be kept open unless the Convention takes favorable action this year.

Certain Facts

1. When the Southern Convention agreed with the Northern Convention to take over the Baptist missionary interests in New Mexico, it assumed a definite responsibility towards the state.

2. Southern Baptists have long maintained several schools in old Mexico, but none in New Mexico until four years ago, and none yet for the more than 80% of the population who are foreign speaking and alien in training and ideals.

3. New Mexico has about 365,000 souls, of whom 250,000 or more are Catholic, or nominal Catholic.

4. About 55,000 of the population are Anglo-Saxon.

5. There are 11,000 Baptists in New Mexico.

6. Catholic parochial schools, hospitals and orphanages are aided by appropriations from the State Legislature which is controlled by Catholics, as are also the city governments. Priests are outspoken against prohibition and other moral measures. The state constitution provides for appropriations to Catholic institutions, but eliminates all other religious bodies.

7. Almost all other religious bodies except Baptists are doing some educational work to train a leadership among the Mexicans and Spanish Americans and Indians, and other foreign tongues who constitute 80% of the population in New Mexico. Some months ago the Education Board took an option on a well located property worth over \$15,000.00 which could be had for \$5,000.00, for conducting religious work, but had to let the option expire as not a dollar was available to start any educational work by Baptists among these responsive people. The parties who owned this valuable property preferred to dispose of it to Protestants. Last week, after our option was allowed to expire for want of funds, it was sold to the Society of Missionary Catechists, a Roman Catholic teaching order. They recognized its value and strategic location. Shall we now, after four years of operation, turn Montezuma College over to the same order?

8. In four years 946 students have attended Montezuma College. The first graduating class was turned out in August 1925. The school runs twelve months in the year and therefore, graduated its first B. A. Class in three years. These students came mainly from New Mexico, Mexico, Arizona, Colorado, Western Oklahoma and Texas. There is no other Christian College within 300 miles to the East or North, or 600 miles West or South.

9. Of the twenty young men and women receiving the B. A. degree last year, fifteen are now teaching in New Mexico in the grades, in high schools and as high school principals. Two others are teaching in other States, and others are taking M. A. work in Baylor, or elsewhere.

10. Montezuma is a bee hive of evangelistic and missionary interest and activity. It was the writer's privilege to preach in the chapel for a week and see in those days every boarding student who was not already a Christian, except two, profess faith in Christ. Both of these came out publicly for Christ a little later. Students are doing religious work every week end in eleven preaching stations, in addition to work in two near-by Spanish American villages. From twenty to forty students go out to towns and villages within a radius of thirty miles each week. In most of these places, Baptists have seldom, if ever, been heard before. Scores of professions are recorded, and numerous Sunday Schools are maintained among the outlying districts. A strong mission study and Religious Education Department is maintained in the college regularly, and there have been each year several decisions in the school for the ministry and missionary work. A prayer service is maintained at Noon every day by the students. It looks like Montezuma was not born to die.

Shall this work close, or will Southern Baptists decide it is worth while to continue some educational work in this essentially "Foreign Mission" territory which happens to be one of the states in our own Convention territory?

We are issuing this week a somewhat larger paper than usual as authorized by the Convention Board when necessity required.

The associate editor of the Baptist insists that modernist is a term originating among and applicable to Romanists and ought not to be used among Baptists. Yes lunatic originally meant one under some baneful influence from the moon, but people hardly think of the moon now when they use the term. Words have a way of traveling and learning something as they go.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
 Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE GROUND AND METHOD OF MISSIONS

The Bible is a missionary book from start to finish. The one increasing purpose that runs through it all, deepening, widening and becoming more manifest is to sum up all things in Christ; to make them head anew in him; to find unity and harmony in reconciliation to God in Christ. You may let your airship come to rest in any place from Genesis to Revelation and you will find this truth anywhere you light. You may start with Adam and end in the restored paradise of God and you will find it so. The Bible has its unity and its significance in this truth. And we will not understand God, or the Bible, or life or the world in which we live if we do not recognize this.

The particular scripture we have in mind now is I Tim. 2:1-7; and the subject we get out of it is The Ground and Method of Missions. Look at it for yourself. The ground of it all is, "There is one God". Whenever the personality of God becomes a dim conception in the minds of people there will be indifference and perhaps hostility to mission work. It is not enough to have an inherited or traditional conception of God, or a willingness to be classed as monotheists, as distinguished from a polytheist. There must be a personal knowledge of the one God.

You are hearing jeering remarks about missions and missionaries from people who say, "Why disturb the heathen in their beliefs? Their religion suits them." And some point out the supposed excellencies of certain pagan cults. Many do not go so far as to condemn mission work, but they have no part in it and are indifferent to it. This is because they have no personal knowledge of the one true and only living God. Jesus said, This is life eternal to know thee the only true God and him whom thou didst send, even Jesus Christ.

When God began to reveal himself to Israel as a nation, the first message that came from the summit of Sinai was, "Hear, O Israel, Jehovah thy God is one". The negative of this is that they are not gods that are so called. If there is but one God in all the universe, then he is the only object of worship, the only one to be obeyed. He is the God of the whole earth. He alone has the right to be called God. All men ought to worship and acknowledge him. It is His right, and nothing else can be for man's good. It is Paul's starting point, and must be every Christian's, that God is one.

Truth is the knowledge of God. God is truth; all truth is a revelation of him. Without him there is no truth. The worship of other gods is called lying vanities. Men can never hope to come to the knowledge of truth if they have not the knowledge of God. Education of heathen or of people who know not God is time wasted and worse than wasted. Paul says God "would have all men to be saved, and come to the knowledge of the truth".

of the truth. For there is one God." He says he "was appointed a preacher and apostle, a teacher of the Gentiles in faith and truth". The fear of the Lord is the beginning of knowledge. Truth is one and the same for all men. We do not need to try to carry Christian education and Christian civilization to heathen countries. These things are the outgrowth of the knowledge of the one God. The unity of truth is one with the unity of God. There can be but one religion, or one system of truth because there is one God. We are missionaries because there is but one God.

Now in this paragraph from the second chapter of First Timothy we also have the Method of Missions. From God's side the method is by "one mediator between God and man, the man Christ Jesus". There can be no other way of access to God. There is none other name under heaven among men than his by which we may have the true knowledge of God. All other methods are miserable blunders. The giving of money to transplant the educational, medical and philanthropic results of Christianity bodily to a heathen land without preaching Christ as a Savior from Sin is a miserable waste of money and time. It is more than this; it tends to harden the very people whom we seek to save.

When Paul says there is one mediator, the man Christ Jesus, he has not finished until he has said, "Who gave himself a ransom for all". This means that he bought us, redeemed us with his own precious blood. It is the atonement on the cross that saves. But he did not say simply he bought us, but he says he was a ransom for all. Seven times in this short chapter he uses the word all. All are included in the purpose of God, Who would have all men to be saved.

From man's side the method embraces two things according to this paragraph in Paul's letter. The first is **prayer**. He himself puts it first. It was as the church at Antioch prayed and fasted that the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them". It is always first. And so Paul says here, "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men. This is good and acceptable in the sight of God our Savior, who would have all men to be saved". There is much more time spent in talking about praying than is spent in praying, even in a prayer meeting. If we as individuals and churches could give heed to this exhortation of Paul! Notice how he piles words on one another in his earnest exhortation: supplications, prayers, intercessions, thanksgivings. How earnest and insistent he was. Shall we give heed to his entreaty?

The other method is expressed in these words: "The testimony to be borne in its own times". The witness must be given to the truth. We must tell it out among the nations that the Lord is king; tell it out; tell it out. "In its own times"; that is favorable opportunities which God makes and gives us for these very purposes. When prayer has been made and the doors are open and the means are at hand and available. The intimation is clear that at times like this everything else should give way. The barrage of prayer has made the way open for the gospel and now men must go over the top and out of the trenches with the message of the gospel for all men. It is not simply that a way has been open and the gospel may now be preached, but that it is the purpose of God, this is the day for the gospel to be preached. Everything else is for this one thing. Everything else must give way and give aid to this one purpose of God. It is "its own times". All other things are for this one thing that men might know God, that all men "might be saved and come to the knowledge of the truth".

The church at Noxapater has called Rev. B. L. McKee of Cleveland and he will probably be on the field by May 1st.

THE GOODNESS AND SEVERITY OF GOD

It is a good sign when the secular papers begin to talk about religion. It is a recognition of the fact that it is a matter about which the people generally are widely and deeply interested. Of course those who write for the newspapers are not specialists in religion, and they may and do make mistakes. But religion is not the business of specialists. It is everybody's business, and the study of it and opinions about it are everybody's right. The more discussion the better. To be sure those who discuss it ought to have some knowledge of the subject and should be reverent in their attitude and modest in speaking about matters of which all of us know all too little.

It is interesting to observe the reaction of people to the reports of Luther Burbanks' recent utterance about religion and his death soon after. One Methodist preacher in Knoxville took it as the occasion of advertising himself by attacking imaginary critics of Mr. Burbanks—purely imaginary so far as we could see. Another gentleman, who has been a writer of popular (some people believe shallow) fiction took occasion to advertise his forth-coming book (according to the Commercial Appeal) by denouncing also imaginary critics of Mr. Burbanks. It is not an uncommon thing for a bantam rooster to flop his wings and crow if he can find a conspicuous post to perch on.

But there is a really serious side to this Burbanks episode, and one that may be profitably studied if we are willing to learn instead of proclaiming our ignorance. It would certainly not be surprising if somebody who believes in God, the God of the Bible, and believes in all that the Bible teaches, should have the question arise in his mind as to whether the death of Mr. Burbanks is not a just judgment of the holy God whose character was derided by this man shortly before. The question cannot be answered out of hand. There may be shallow people who will blurt out an answer of affirmation or of derisive denial. About these things it may be best to preserve a discreet and reverential silence. In the presence of the holy God it is better to place our hands upon our lips. We can learn in silence. "Be still and know that I am God."

Certainly it proves nothing for an impudent novelist to mount a rostrum and defy God to strike him dead in ten minutes by the watch. God might have done it and justice would have approved it. But God is more than a just God. He is always just. But he is also merciful, and his mercy often triumphs over mere justice. He can find a way to be both just and merciful. Years ago we were told of an actual occurrence in Mississippi, where an ungodly man was driving a wagon when the lightning struck a nearby tree, causing the mules to run away and throw the man from the wagon with his load of provisions. He got on his feet and cursed God and dared him to strike him. He might have been struck down. But he was not. God did something better. He shortly afterward saved the man and he stood up in the church and told how God had saved a wretch like him. Behold the goodness of God.

There are people today who are puzzled over the problem of the righteous judgments of God, just as there were people in Jesus' day who were deeply impressed by the killing of eighteen people on whom the tower of Siloam fell. Sometimes judgment is swift and terrible. It is not always swift, but it is apt to be terrible. Paul speaks of the passing over of sins committed aforetime in the forbearance of God. But he will somehow, somehow "show his righteousness".

About that "tower of Siloam" incident, Jesus does not say that their death was not a judgment of God. But he does say that they were not the only sinners. They were "not sinners above all the Galileans". The lesson obviously

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THE BAPTIST RECORD

is that we should take to heart such dispensations, that we should search our own hearts, that we should humble ourselves before God and forsake our sinful ways. "For", he adds, "Except ye repent ye shall all likewise perish".

If you get into trouble and all other alibis fail, try resarcinal.

Pastor W. A. Williams of Skene has baptized about one hundred people in the past year.

There were 100 added to the church at Durant, Okla., in a recent meeting, 63 of them by baptism.

W. E. Hathorn, a Mississippian who has been many years in Texas, will have the sympathy of friends in the loss of his son, Edward, after a long illness.

Pastor L. R. Byrd of El Campo, Texas, commends Brother C. O. Estes, a Southwestern student, who will assist in meetings in Mississippi this summer.

Pastor J. M. Metts baptized thirty at Durant Sunday as a result of the meeting in which W. M. Bostick of Memphis assisted him. There were forty additions in all.

"Cigarettes make idiots, imbeciles, murderers and immoral creatures out of our boys and girls. And to neglect crime at its source is a policy unworthy of a nation of our intelligence."—Herbert Hoover.

At a recent meeting of the trustees of Blue Mountain College Mr. W. E. Holcomb was elected president of the board, and Mrs. Modena Lowrey was elected as vice-president of the College, heretofore being lady principal.

Revival tides have been running high in the revival at Selma, La. The Huntsberry evangelistic party is a great team. Forty-two applicants for membership have been received to date. To continue through Sunday, April 25th.

Missionary P. H. Anderson and wife are returning after 18 years in China to spend awhile in this country to educate their six children. While on his way home he received a radio message that he was called to the pastorate at Waynesboro, Ga.

Mayor Dever of Chicago somewhat saturated as an apologist for liquor said before the congressional committee the other day that both sides must be "tolerant", and should get together on the basis of "concessions" by both. Sounds a good deal like some things we have heard in theological discussions.

The Baptist Standard says that of the 31 students in the University of Texas graduating class elected to membership in the Phi Beta Kappa twenty-six were girls and five were boys. This election is based on scholarship. Maybe there's too much athletics among boys to be interested in a little matter like scholarship.

Every now and then somebody rises up to tell the world that young people are no worse than they used to be. We are inclined to think that some of them are better than a whole lot of them we knew in our youth. It may be, also, as Samantha says, "vice versa and the same". It depends on what bunch you go with.

Dr. W. E. Farr has just returned to Grenada after helping Pastor N. W. P. Bacon in a good meeting at Rayville, La. There were 35 additions to the church, 26 of them by baptism, 22 of these grown people. The attendance was said to be the largest ever in any meeting in Rayville. The pastor is working heroically at his task.

Mr. Charles Evans Hughes in a recent speech in the interest of peace said, "However opposed we may be to joining the League of Nations, the nations who are members of the League are still nations with whom in any event we are to collaborate, if we are to have a permanent international court. We cannot set up a tribunal without them; there is no hope of setting up another one."

The Commercial Appeal says:

If the students in our colleges and universities would pay a little more attention to the prescribed courses of study and try to perfect themselves along lines that will make of them useful men and women when their school days are past, and quit wasting their time on the folderol that has crept into the institutions of late, they would be a greater asset to society and have much less to be ashamed of in the after years.

Just now and then, not very often, and not very loud, someone ventures a modest remark that we might now and at Houston have a little freedom from the discussion that we had at Memphis. The Baptist Record will remind the brethren that articles from brethren who voted for the words "not by Evolution", were excluded from the Baptist Record until the chief speaker against those words at the Convention sent us his speech for publication. That opened the floodgates, and everybody will get a square deal here.

The Baptist Courier publishes the statement of Dr. S. E. Tull about the Evolution question at Houston and has a full page editorial on the subject. Dr. Cody, the editor, thinks the adoption of the statement prepared by Dr. Tull would be a repudiation of the statement made at Memphis and of the present leadership of the Convention. Personally we do not think it repudiates the statement made in Memphis, but strengthens and clarifies it. If it is true that it repudiates it then there is something radically wrong with the one made in Memphis. As to the matter of leadership, we think that personalities should be absolutely eliminated from this question. We are not voting for leadership but for the truth. We are not concerned about men, and think that concern for men is what has gotten us into trouble.

RIGHTLY SAID

I have just read that "Declaration on the Evolution Issue", contained in the last number of the Record. In my humble judgment, it is the most timely, the most complete and the most far-reaching in its influence for good, of any document published during the last fifty years.

I am now rounding out the fiftieth year of my ministry. During these years I have frequently had reason to feel anxious about perils that affected us as a denomination, but all I have ever seen, combined, were of little consequence compared with the danger that has been brought to us through this "issue". That declaration contains just what should be said. It is to be hoped that the Convention will adopt it, without discussion and without a dissenting vote.

During the last two years, I have preached to more people than during any previous two years of my life. I KNOW that the great mass of our Baptist people, in Mississippi, are sound on the foundation principles of our blessed salvation, and I know that this declaration is THE VERY THING they want to see. It will give strength to every impulse that moves them in their purpose to rise to higher and better things. With all my heart I thank you and the faithful, sensible brethren, whose names are signed to this brief, but faithful and wonderful paper. God bless you all.

—L. E. Hall,
Hattiesburg, Miss.

CONVENTION BOARD DEPARTMENT

Southern Baptist Assets

Requests have come in from brethren who desire to know the assets of Southern Baptists. The liabilities alarm some people. There is no doubt reason for alarm. However, we are not insolvent. According to Dr. Austin Crouch's recent investigations, the Foreign Mission Board has assets exceeding \$4,000,000.00, and the Home Mission Board's assets exceed \$2,000,000.00. The Southern Baptist Seminary holdings will amount to at least \$2,000,000.00. The Baptist Bible Institute property is valued at far more than the indebtedness. This is also true of the Southwestern Seminary.

Mississippi Baptist Assets

While the Baptist Hospital owes \$75,000.00, the Hospital with the Nurses' Home is easily worth \$250,000.00. The obligation of the Education Commission amounting to \$97,000.00 is composed in the main of bonds which mature this year on endowment. Of course, that money is still in hand and invested. But should we fail to raise enough to pay for these bonds, we shall sustain a loss. It is true also that about \$60,000.00 of our school indebtedness is current and no bonds to take the place of it.

The Seriousness of the Situation

Conditions are made more serious with both State and Southwide denominational work because, in the first place, we need more money than is coming in in order to carry on the work which has already been projected. In the second place, the situation is more grave because people are not giving as freely as they have received.

There are other denominations which are badly in debt, but this does not relieve our situation; neither does it lend much comfort. The only remedy for us is to go down in our pockets as an expression of our love for the truth which has been committed unto us and as an expression of our fidelity to Christ.

Finish the Task

If churches fail to get their offerings in by the close of April, it is important that they make them as early as possible in order to relieve the boards and institutions of the tremendous strain. The funds will accomplish as much in May as in April. By all means we should keep up our regular contributions; first, because it is Scriptural, and, second, because it is practicable.

Go To The Convention

Nothing would help our work more than for every pastor to attend the Southern Baptist Convention and be present at all the sessions. To this end we trust that every church will make it possible for its pastor to attend. The churches will be richly repaid. The pastor will come back with new inspiration and enlarged vision of the possibilities, the opportunities and the obligations. Remember the Gulf Coast Lines have done everything they could to make the trip to the Convention most pleasant and profitable. If you desire a reservation, write Mr. Ed N. Rossiter, 207 St. Charles St., New Orleans, Louisiana.

In his annual report, President Angel, of Yale, said some things about athletics and educational work which are attracting wide attention. He deprecates the multiplying of extra curriculum activities, costly social entertainments, fraternity functions, and so forth, "which scarcely leave the student enough time to do scholarly work, if he wishes". But the worst feature in the whole situation is the matter of athletics. They seem to have become the main business of some institutions of higher learning. They cost vast sums of money. Athletic trainers are paid salaries far in excess of the salary of the president of the institution.—Christian Statesman.

TWO MEANS ARE PRESENTED FOR MAKING THE HOUSTON CONVENTION GREAT

Frank E. Burkhalter

While there is probably one feature of the report of the committee on order of business for the Houston session of the Southern Baptist Convention that is not meeting with the universal approval of the brotherhood, the writer is confident that another new suggestion of the committee—that of a special season of prayer and praise on Tuesday evening preceding the opening of the Convention on Wednesday morning—will be accorded the approbation of all who have the best interests of the Convention at heart.

All of us realize the need of the presence and power of God in the deliberations of the Convention and the guidance of his Holy Spirit in finding solutions of the large problems that confront us as a denomination, and the writer takes it that those who are sufficiently interested in the Convention to attend its session believe that God will give his presence, power and direction if his people seek these with sufficient faith and earnestness.

The writer would make the suggestion therefore that all messengers and visitors who can do so arrange to reach Houston in time for this preliminary prayer service, and that our churches everywhere arrange to feature the approaching Convention in their prayer meetings and other services from now until the Houston session is over. Having made such an experiment he is persuaded the church will pray more for the work and the workers in the future.

But God expects his children to work as well as to pray and the second means for making the Houston Convention great is for every Baptist man, woman and child to make the most liberal cash offering possible between now and April 30 to the Cooperative Program, this money to be divided among all seven cooperating causes on the established percentages.

If our people will first pray as they ought God will lead them to give liberally, and with our people both praying and giving in the right spirit, God will provide such an uplifting Convention as we have not known in years.

MY FREEDOM AS A TEACHER

By L. O. Dawson

I am a teacher in one of America's great colleges. If I am to be of any service to my pupils and through them useful to mankind, if I am to maintain my own self-respect and keep on friendly terms with my own conscience, then I must be free to teach the truth as I see the truth.

No sort of pressure, political, social, financial, ecclesiastical, or "anyotheral", must make me stammer for an instant in my speech, or rob my words of one jot or tittle of their emphasis.

I am, and must be free to teach anything whatsoever I please. Otherwise the wheels of progress will sink in the mire of ignorance and in the dark. Because the same power that throttles me would smother all others and truth would perish from the earth.

That is one thing. I am free to teach, and I will teach whatsoever I please. It is not only my right. It is my solemn duty.

But it is quite another thing to say that I have the right to teach whatever I please wherever I please. There are places in which I have no right to teach anything whatsoever. Places and institutions and classrooms founded and maintained by other people who have rights as well as myself, people who for good reason, or no reason, have not invited me to teach in their sanctuaries, or who for any reason, or no reason, resent my presence there.

The place is theirs.

I am free to teach, and by the Grace of God, I will teach whatever is in my soul, but by the

graces of common courtesy and common honesty belonging to a gentleman of finer feeling I will not teach where my doctrine would be obnoxious to those who are responsible for the place in which I would utter my dictum.

I will teach, and thank God at the end of the ages I am free to teach, Baptist principles, but I will not teach them, nor am I free to teach them in PedoBaptist sanctuaries. Being in a Baptist college I am not free to teach that which would destroy or hinder the growth of Baptist ideals. If my conscience compels me to teach things contrary to the people who build and maintain these institutions, then I am still free to do so, and it is my duty, but before I do it I ought to go elsewhere with my work. No one would hinder or estop me. And if I lack the gentle consideration of others which would lead me to vacate my position in the school of the people whose faith I would wreck, then I should be gently but firmly required to depart.

Nor would I be a Galileo if such a thing should happen. I would still be free to teach whatever I pleased, but simply would not be allowed to teach where others would be responsible for my words and chargeable for my upkeep.

Who is, after all, in the final analysis, the teacher in any given school? It is the state, church or individuals who found and maintain that institution. These owners select and support men and women whom they believe can be trusted to utter their voice and speak their convictions to the youth committed to their care. The owners are ultimately responsible for everything taught to those pupils.

There should be no heresy trials, and would be none, if the teacher would recognize the owner's rights as well as his own. If he finds himself out of harmony with those who are supplying his daily bread, the genteel thing to do is to quietly withdraw and found a school of his own where he can speak without involving others in the responsibility of his word. All good Baptists would, with life itself, protect any man who so sought to build his school.

This is so obvious that it seems superfluous to write it here, but it is amazing to see how many cling to their positions until every propriety is violated and then feel persecuted when they are at last estopped.

I am free, and must be free, to teach whatsoever I please.

I am not, and ought not to be, free to teach wherever I please.

A little clear thinking here would save lots of trouble and prevent many an unhappy situation.

Let the teachers' rights be respected.

Let the owners' responsibility be remembered.

The golden rule works beautifully here as everywhere else.—Alabama Baptist.

MISSISSIPPI'S EDUCATIONAL OPPORTUNITY

"From present indications Mississippi has entered upon an era of unprecedented material development", Governor Whitfield says. Continuing the Governor's statement reads:

"The great hydro-electric companies are carrying their power lines through almost every section of the State, and both domestic and foreign corporations are making investigations in regard to the establishment of various industries within the bounds of the State. Every city and town in the State is undergoing a period of growth and development never before enjoyed. Something like forty million dollars is being spent for improvements on the Coast. Our road system is fast developing. No informed person now questions the fact that the immediate future holds in store great material prosperity for Mississippi.

Experience has shown that these periods of great material development constitute a menace to the moral and spiritual welfare of a people. These great physical forces without proper con-

trol may bring all kinds of damage to our social structure. The present situation constitutes a direct challenge to the moral and spiritual leadership of the State. The forces of education and religion should keep the spiritual and mental life of the state in advance of its material progress.

We are fortunate at the present time in having an unparalleled opportunity for educational progress. The Legislature just adjourned has made the largest provision for the support of the State colleges in the history of these institutions. Over a million dollars is to be invested in the enlargement and improvement of the plants. Practically every church in the State is busy getting up endowments for the church schools. Feild Cooperative Association, Inc., B. B. Jones, President, openly guarantees to every boy and girl in the State who is prepared for college the opportunity to get a college education without regard to the fact of whether or not he or she may have the financial means. Feild Cooperative Association, Inc., through its president, is also giving largely to the building programs and endowments of the State and denominational colleges. It has already given \$40,000 to the Woman's College at Hattiesburg, \$100,000 to the Mississippi State College for Women, \$20,000 to Millsaps College, \$10,000 to Belhaven College, \$10,000 to the University of Mississippi, and \$10,000 to Grenada, and other donations to various institutions. The President of the Feild Cooperative Association, Inc., is heading a movement for the raising of the \$100,000 endowment for Blue Mountain College, an institution that has had a long and useful career in the education of young women—an institution that is a monument to the work and sacrifice of one family—the Lowreys. Mr. Jones has entered actively into this work and has made a proposition to the college, the Sunday School, the high school and common school students of Mississippi, that he will match all donations. I am glad to know that this proposition has met with the greatest enthusiasm and that the students of all colleges in the State are fast raising their quotas. A letter from President Fant tells us that 1,200 girls at M. S. C. W. have sent a check to Blue Mountain College for \$6,000, together with a check from Feild Cooperative Association, Inc., for the same amount. This college is the first to report its full quota. This not only means a large part of the \$100,000 endowment, but the binding together of the young people of Mississippi in the accomplishment of a most worthy purpose.

As Governor of the State I want to appeal to the children in the schools and Sunday Schools of the State to enter into this movement. It is not necessary that this money be individual contributions but that it be raised by these students. The very campaign will cause our people to be interested in the spiritual and educational welfare of the State. Mississippi has the opportunity of putting herself into the very forefront of the States at this time and I hope this unparalleled offer made by President B. B. Jones of Feild Cooperative Association, Inc., will be met with the fullest enthusiasm. I commend the movement in every way and urge the people of the State to give the movement their heartiest cooperation and support."

(Signed) H. L. Whitfield,
Governor.

If a man has grown rich by robbing the poor he needn't complain if his son turns burglar and robs the rich. Which is worse?

Evangelist John G. Winsett of Abilene, Texas, and Singer K. D. Turner of Ennis, Texas, have been in First Baptist Church of Haynesville for the past eight days in greatest revival in history of church. Have had one hundred and six additions to date. Meetings will last till Sunday, April 25th. This party then goes to San Angelo, Texas.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

What Would Happen If Mississippi Preachers Tithed?

We have just gone through the files of the associational minutes for 1925. Our purpose was to discover the amount paid Mississippi preachers by the churches which they served in 1925.

The 1476 churches paid the sum of \$462,866.10. A tithe of this would be \$46,286.61, or about 1/15 of the total budget of \$700,000.00, which our State Convention set as its objective for the 1926 Cooperative Program.

If the pastors would tithe their income the \$46,286.61 would be assured as an annual income. If they would win fifty others out of their congregation, each pastor winning fifty, who would agree to join him in tithing we would have above \$4,000,000.00 coming into the treasuries of our churches annually instead of less than one-half million. This is not a fanciful dream at all, but the statement of a fact, the realization of which is easily possible if our pastors would take the matter seriously to heart.

Think of the blessing this would bring to those who would agree to tithe; the influence it would have upon the many thousands that would still be left to win to the ideal of tithing as a minimum of Christian giving; the vast amount of good that would result in the investment of this more than \$4,000,000.00 in the Lord's work. It would lift every debt off our State institutions, our schools, hospital, and put into the denominational channels more than three and one-half million dollars.

I am not going to ask my brothers in the ministry to do what I am not doing, but I challenge every Mississippi pastor to join me in this matter. Someone has said, and it has been proven many times over, that we can get along better with the nine-tenths than we can with the ten-tenths. I believe the Lord would honor our ministry in a much greater way, and there would be in our messages a new note of power if we would thus honor Him with even the tenth.

It is my profound conviction that we will never be able to lead our people to accept this ideal of giving until we ourselves have set the example before them. Our people usually follow where the proper information is given them from the pulpit, and when the pastor leads in the practice of what he himself preaches. Paul makes some remarkable statements in the fourth chapter of I Corinthians. The apostle says, "Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. I write not these things to shame you, but to admonish you as my beloved children; for in Christ Jesus I begat you through the gospel. I beseech you, therefore, be ye imitators of me." It would have been the quintessence of egotism for Paul to have admonished his hearers to become imitators of him had he not first of all set the example before them of how they should walk as followers of the Lord Jesus, but having blessed when reviled; endured when persecuted; entreated when defamed, he could with all the eloquence and persuasion of his great soul say, "I beseech you, therefore, be ye imitators of me".

I believe with all my heart that our people will join us in this matter of tithing when we lay it sufficiently on their hearts, and set the example before them by tithing ourselves. Will not every pastor, therefore, who reads this article, prayerfully take the question to the Lord, and there upon your knees before God decide in your own heart that you will not give less than one-tenth of your income unto the Lord, and from your knees go before your congregation and lead them to "become imitators of you"?

I should like for every pastor, who is already a tither, and for those who will agree to tithe, to write me their decision in this matter so I may enroll you on my list of Tithing Pastors. We should have not less than fifty per cent of our Mississippi ministers on the Tithing List by the end of this year. Send us your name, and the church of which you are pastor. It will not be published if you prefer that it shall not. It is not a matter of show that we have in mind, but purely a question that has to do with the ongoing of our Lord's work.

Report Your Pledge For 1926

There are still a large number of churches which have not sent us their report for the 1926 Cooperative Program. We have sent out blanks to every pastor in the State. Will you not please fill these out and return them to us at once? It is growing late already, and May will soon be here. The new convention year will soon be with us, and we want to know just where we stand with our pledge. We do not want these reports in order to publish them, but purely as a matter of information. BRETHREN, SEND US YOUR REPORTS. THANK YOU!

Notice

Let all those who are conducting Stewardship classes send me the list of those taking the work, so we may fill out the diplomas and mail them out to those completing the work.

THE ENLISTMENT OF LAYMEN

In the promotion of the Lord's work in our churches and in the Denomination at large, we employ four human agencies: The pastor, the women, the young people and the laymen. There is a general impression that the first three of these function in a more effective way than the fourth. This is perhaps true, and it should not be a matter of surprise. The laymen have not had a very good chance.

In this list the pastor was mentioned first because he is first; "The Holy Ghost hath made him overseer of the flock"; he is the Divinely appointed leader and all will concede the wisdom of giving him good preparation, both intellectual and spiritual. The young man who has a call to preach, is encouraged to take the College and Seminary Course and the Denomination is glad to furnish him financial aid, if he needs it. It is gratifying that the Denomination in these last days is fixing a higher standard of preparation for those who are called to minister in this exalted position.

For some thirty-eight years the Denomination has been making liberal appropriations for the support of cultured and consecrated women who have traveled extensively among the churches, enlisting, organizing and training the women, and all are agreed that this has been a most profitable investment. In addition to the South-Wide Secretaries there have been capable women employed in all the States; these women have had their weeks of prayer and their study courses all over the South. Not one of us would withhold a cent of appropriation or retire one of these workers.

A similar and even more vigorous work has been done for about the same number of years among the young people under the auspices of the Sunday School and B. Y. P. U. This is foundation work and will tell in a great way upon the 1946 Program, but will not tell very largely upon the 1926 Program. It will be great to live in the next generation when the harvest from

this sowing shall have come to maturity.

Special work among the men began only eighteen years ago and for most of this time there has been only one salaried Secretary in all the territory of the Southern Baptist Convention; if it is true that a trained woman has special influence in enlisting other women, and that a capable and zealous young man or woman has a special avenue of access to the hearts of young people, it is reasonable that the same principle should hold in the enlistment of men. A consecrated business or professional man, who gives up his business or profession, and gives his thought and time to the enlistment of laymen, will have an appeal to the men of his class that no other worker can have.

The Executive Committee of the Laymen's Missionary Movement is fully convinced that there should be such a layman employed as Secretary in every State; four of the States already have such a Secretary and others have acted favorably on the proposition. It should be his duty to see that a group of capable men is selected in every Association and given such training, either by himself or by a local pastor or layman, as will fit them to render any service that may be needed among the churches of their Association. These trained and consecrated laymen can visit the churches on Sunday when the people assemble in large numbers, make talks on Stewardship and Tithing and help to install the Budget and Scriptural Giving; this service will be rendered without any cost to the Denomination but with great spiritual enrichment to the men themselves. The fact that they come "without money and without price" will tend to give them ready access to the churches.

It is gratifying to know that there is a growing conviction among the pastors that more attention should be given to the enlistment and training of men; indeed, many pastors are making the study of their men second only to the study of their Bibles. In nearly all of the more aggressive churches, Brotherhoods have been organized and all over the Southland there are groups of men that are taking study courses and are qualifying for the Laymen's Stewardship and Mission Certificate.

It is recognized that trained and consecrated laymen should be useful in three capacities: First, in the matter of counsel; their practical experience and business sagacity should be utilized in connection with Committees and Boards in shaping the policies of the Denomination. If it is known that successful business men have helped to formulate our program, it will make a stronger appeal to business men and enlist a larger support.

In the second place, they should be valuable in service; laymen should be led to recognize that the Lord expects them to do something more than to foot bills; a layman may have the money of a Carnegie and still he has not enough money to discharge his full obligation to God. There are many lines of activity in which they can greatly reinforce their pastors and serve the Kingdom in general. Indeed, every man should have a definite job in his church that is suited to his talents, taste and training, and should be held responsible for the discharge of this obligation.

In the third place, he is indispensable in the matter of finances; he controls perhaps 80% of the money. We are liable to disappointment in putting over any big program until we shall have learned the art of enlisting more men. It certainly is the part of wisdom to drill for all in proven territory and to dig where we know there is gold.

—J. T. Henderson,
General Secretary.

Knoxville, Tenn.,
April 16, 1926.

W. M. U.

Do you plan to attend the S. B. Convention? Then do not fail to read the communication from our State President, Mrs. Aven, in regard to Registration. Write her at once and send her your name, stating that you are going. She cannot make all of us delegates, but she will gladly do what she can to help us as visitors.

Here is a quotation from a letter our Miss Traylor received. Does this fit YOU? "I am one of those 'guilty' Leaders who did not send in reports regularly last year. I did not realize it was so important to do so, until it was made so plain during the Convention. However, we have purchased a Standard of Excellence Chart and began using it at the beginning of this year, and are trying to be an A-1 Organization."

While our Young People's Leaders are becoming so fully aroused to the necessity of becoming A-1, let us as Mother Societies see to it that we do not fail to reach the Standard, and thus cause them to fail on that account. Remember, in order to secure a banner each W. M. U. must be A-1, and each Auxiliary must be A-1.

The following note comes from the Foreign Mission Board:

"You will be pleased to know that our 'Missionary Album' which will contain a picture and a brief sketch of each one of our Southern Baptist Missionaries will come from the press in time to have copies at the Convention in Houston. The price will be \$1.00 per copy, post paid. It is going to be a beautiful and serviceable book."

One of the joys of this office is the Missionary Album that was gotten out by the Foreign Mission Board some years ago, and presented to this Secretary by Dear "Aunt Mary" Dampeer of Crystal Springs, the year before she Went Home to Glory. Every Society should secure a copy of this new Album.

Our Mrs. W. J. Davis, State Chairman Margaret Fund Committee, is still urging all who have aided the Margaret Fund students this past year to let her know about it that she may have a full report in Houston.

Some of us read the Baptist Record who do not read Royal Service as carefully as we might. For this reason the article, "With the Program Committee" is copied on this Page this week. The suggestions seem unusually fine to us.

As Vice-President of Woman's Missionary Union from Mississippi I have been asked to give out the following data concerning registration at Houston, Texas, May 10-12th. Please let me urge Mississippi delegates to register on Monday if possible; this will necessitate all delegates leaving on Sunday, May 9th. If for any reason any of the delegates who were elected at our recent W. M. U. Convention, cannot go to Houston, please notify me as early as convenient. Many may go as visitors, and there will be a registration place for visitors, but each State is entitled to only thirty-nine delegates. I will have the delegate cards with me at the registration tables, and you will be given your State badge at the same time.

Mrs. A. J. Aven,
Vice-President from Mississippi.

Registration at Houston, Texas, for delegates, visitors and women missionaries to the W. M. U. annual meeting will open at 9:00 A. M. on Monday, May 10th, in the basement of the First Baptist Church, corner of Main Street and Lamar Avenue. It will continue at this church until 7:00 P. M. that Monday night, opening in the same place at 8:30 A. M. on Tuesday morning.

When the annual meeting opens in the First Baptist Church at 9:30 A. M. on Tuesday morn-

ing, registration will be suspended until the close of that session, to be resumed at the noon hour. As each delegate registers she is given a large envelope containing among other things her badge and program. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Houston. Any unregistered delegates who reach the First Baptist church during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register, as no delegates or visitors will be registered during any session.

Each state is entitled to only thirty-nine delegates not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president, who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Houston so that any delegate who has not received her card may be properly identified.

The number of visitors is limited only by the large auditorium of the church, where all the W. M. U. sessions will be held except on Monday night, 8:00 P. M., when the session in the interest of the W. M. U. young people's program will be rendered. No cards are sent to the states for the visitors, such cards being secured at the registration tables in the basement of the First Baptist Church.

Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program. Every delegate and visitor is urged to take time to write very legibly her full name and address, visitors being expected to enter on this registration card whether or no they wish a copy of the minutes of the meeting.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Houston are urged to wear their state badges, as the official badges to be secured upon registration in Houston do not bear the name of any state.

Kathleen Malory,

W. M. U. Corresponding Secretary.

The young people's session will be held at the City Auditorium. Reserved seats; but not according to states will be held on Monday night until 7:45 P. M. for registered W. M. U. delegates. After 7:45 P. M. all seats in the auditorium will be open to visitors and delegates alike.

Street Car Directions for Houston

Cars stop on near side of street. Car fare is 7c; four checks for 25c, (twenty-five cents)—is paid on entrance at front of car. Transfers are free and are secured on entering the car.

From Grand Central Station to Rice Hotel is nine blocks, take Pierce Car.

From Union Station to Rice Hotel is six blocks. Take West End Car.

From Katy Station to Rice Hotel take Montrose or Mandell Car.

From Grand Central Station to the First Baptist Church is fifteen blocks. Take South End Car, get off at the church.

From the Union Station to the First Baptist Church is ten blocks. Take any car coming to town, transfer on Texas Avenue and Fannin Street to the South End Car.

From Rice Hotel to City Auditorium is two blocks down Texas Avenue.

From Rice Hotel to First Baptist Church is five blocks, special bus service for W. M. U. annual meeting.

* * *

Arrangements with the Houston Electric Company (a written agreement): For the convenience of the visiting delegates during certain hours of the day, special bus service will be operated connecting principal hotels with the convention headquarters. Fare 7c or four checks for 25c.

Special buses will be operated on hourly schedule, daily, beginning May 10th between hours of 10 A. M. and 4 P. M. with terminus at First Baptist Church, taking in Herman Park, Rice Institute and other points of interest, fare 50c.

Every day during the convention between the hours of 9 A. M. and 3 P. M. and after 7 P. M., special trips in commodious buses can be arranged to go to the San Jacinto Battle Grounds for parties of 25 to 29. Rates of \$1.00 per person will be charged for Round Trip with lay over of one hour at the Battle Grounds.

A special rate of \$1.95 for round trip will be given all delegates wishing to visit Galveston. Tickets to be purchased at City Auditorium. Interurban leaving every hour on the hour. Rates on Monday morning to midnight Friday night.

With the Program Committee

Medical Mission work has always been so dear to the hearts of our women that the program committee will have little trouble in arranging the May meeting. Material furnished for this month may be used by almost any society with little change. The question before the committee will not be what to use for the program but in what form to use it to give a touch of novelty.

A large box may be fixed to look like a hospital building. The windows may be drawn or painted on it, but a wide entrance door should be cut. Put this hospital on a table in easy view of everybody. Cut figures from fashion catalogues and dress them in white paper dresses and caps such as children make for their paper dolls. A few lines drawn on dress and cap will make them look like trained nurses. To each of these attach items about our hospitals and hospital work. If the box hospital be treated as if it were in the place represented in turn by each nurse, so much the better.

With this plan a blackboard might be used to great advantage, giving a few of the figures relating to our hospital work. More than five or six will prove confusing.

The paper doll nurses may be used without the box hospital. They will prove attractive souvenirs of the meeting.

There is another plan that has been often used. Wrap the items up in small white papers like powders from the drug store. This is easier than the other but is apt to recall rather cheerless memories.

Since this is the May meeting, another plan would be the "May Basket". Flowers are taken to the sick in hospitals, so the two ideas can be united. Have a basket of real flowers with hospital items fastened to the stems. Distribute these and call for the readings by number. Colored flowers from catalogues may be substituted.

The program committee might write to the Baptist hospital in its own state and ask for a list of needs. These may be presented to the society and no doubt many members will respond with gifts. The chairman of the White Cross work in each state will give lists of supplies needed for our foreign hospitals. The program results in the making of some hospital garments, the giving of towels, pillow cases, wash cloths, etc., the committee may feel that the meeting has truly been a success.

Should an offering be taken, a milk bottle dressed as a trained nurse could be used to receive the money. Or a "May Basket" passed by tiny girls in nurses' dress will be suggestive.

"An Afternoon in a Chinese Hospital" is an impressive play for W. M. S. or Y. W. A. Order for 5c from W. M. U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Ala.

Missionary J. F. Ray and family of Japan will leave for their home furlough on May 6. Their address will be Ripley, Miss.

Pastor George Barton of Blackfoot, Idaho, formerly at Winona, Miss., has had a great meeting in his church, assisted by Evangelist J. H. Hubbard.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

We are glad to announce that the Kingston, Laurel, church has set up the General B. Y. P. U. Organization. They have had a B. Y. P. U. Director for a long time, but now have elected the other necessary officers, appointed the necessary committees and are having their general closing period. This means that all the unions will feel themselves a part of a great department of the church. They have a "Surprise Committee" whose task it is to plan for the five minutes each Sunday at the closing period. I am sure we are going to hear from them from time to time, and we hope at the close of this quarter to enroll them as an A-1 department.

We had three Training Departments or General B. Y. P. U. Organizations A-1 for the first quarter of this year, and we congratulate them on the fine record they made, and hope their good work will be followed by many of our other General Organizations. The three who belong on the Honor Roll are Griffith Memorial, Jackson; Beaumont, and Davis Memorial, Jackson. The efficient Directors of these are Griffith Memorial, Jackson, Miss Louise Young; Beaumont, Mrs. E. N. Spradley; Davis Memorial, Jackson, Mr. A. W. Talbert.

We are glad to have a letter from the secretary, Mr. J. J. Hood of the Bay St. Louis B. Y. P. U. It has been reorganized and they have a membership of thirty-three divided into four good groups with all the committees necessary to make the union A-1. They have the Standard of Excellence as their goal and hope at the close of this quarter to report to us an A-1 union. If all the officers and members show the same spirit as does the secretary we have no fear but that this will be one of our best unions.

We thank Mr. D. C. Foster for sending us the account of the organization of a Senior B. Y. P. U. at Mission Hill church. Mr. T. A. Herring was elected president of the organization and they bid fair to be one of our good unions in the state.

We are glad to welcome Mrs. J. E. Ladner into the Junior B. Y. P. U. Leader circle. She becomes leader of the Junior B. Y. P. U. at Beaumont, the Junior union that took the State B. Y. P. U. Junior Banner.

The Senior B. Y. P. U. at Beaumont have named their groups, a mighty good thing to do; it will help emphasize the group idea. Have the members of each group sit together, and thus try to develop the entire union through the group idea.

The Intermediate B. Y. P. U. of Beaumont a few Sundays ago made

a grade of 100%. They are very proud of this record and well they might be for that is a record that is made but few times taking all the unions of the South into consideration. We congratulate this fine bunch of Intermediates on this accomplishment.

The Seniors of Picayune have checked up on their reports for the past two years and find that three are entitled to the Two Year Bible Readers Certificate offered by the Sunday School Board. We are delighted to have the privilege of sending these certificates to: Miss Mary Lou Stuart, Miss Stella May Smith and Mr. Joe Stuart.

Let your Bible Readers Leader check up and see if there are those in the union who are entitled to the Bible Readers Certificate. We have them for one year for Juniors and Intermediates and for two years for Seniors.

We are glad to list below the newly elected officers of the Hazlehurst Junior B. Y. P. U.: President, Hazel Lewellyn; Vice-President, Bernice Young; Secretary, Kathryn Meall Fugate; Treasurer, Mary George Simpson; Corresponding Secretary, Nellie May Stowell; Chorister, Roberta Cooke; Pianist, Jamie Brent; Bible Readers Leader, Martha Ellis; Group Captains, Luther Smith, Elizabeth Anderson and Maxine Covington. They were one of our A-1 Junior unions this last quarter.

We expect to publish the list of A-1 unions next week.

We thank those who have written letters of commendation of the good work done in the conferences we have been holding. In a week from the time you read this these conferences will be over. We hope in a few weeks to give you the results of the conferences. Watch for them. They were not all like the one held in your county, some better, some worse.

IS GENESIS SILENT AS TO GOD'S METHOD IN CREATION?

In a recent exposition of the Sunday School lesson in one of our very best Baptist state papers we find the following:

"The Genesis account (of creation) states that God created all things, terrestrial and celestial, but is silent as to the method employed. Once raise the question as to God's method of procedure in his creative activities and you find a good wide margin for difference of opinion."

Is the above true? No. But so much of the same sort of teaching is coming to us in the name of learning and science (so called) that the

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If God brought a thing into existence in its present form from something already existing in a different form it was not by creation at all. It was evolution, or development.

But we are told in Genesis that God created. Revelation in Genesis does not leave us to the meaning of the word "create" to learn God's method in creation. We are told plainly His method in Gen. 2:4,5,6.

"These are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground."

Now let us see what is meant by "These are generations of the heavens and the earth". We learn God's process in creation when we learn the meaning of "generations" as it is used in the sentence: "These are the generations of the heavens and the earth", etc. Webster defines "generation" as: "the act of begetting". Funk & Wagnalls' Standard Dictionary defines generation as: "The process, act, or function of begetting". The new Universities Dictionary defines generation as: "The act, or process of generating".

Now substitute for "generations" its meaning or definitions and we have: "These are the acts, or process of generating the heavens and

(Continued on page 16)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

May 2

R. A. Venable

God's Covenant With Noah—Gen.

9:8-17

Introduction: It is important for the student to read Genesis 5:28—9:29, that he may get into the heart of the lesson. The cause of the flood, Noah's preparation for the flood, the progress of the flood, the Ark and its cargo of animal and human lives, the subsidence of the flood, the disembarkment of Noah and his family, all furnish the background of the lesson. It is possible to spend the lesson hour in a discussion of curious questions about which the scriptures are silent. Therefore, to no profit. The subject of the lesson is, **God's Covenant With Noah.** This covenant came about in view of the conditions which existed after the flood. Of God's method of communication with Noah, no mention is made. Whether face to face, in the palpable form of a man, and by articulate speech, or in a dream, or a vision, or by an endowment of Noah, with a spiritual intention enabling him to hold converse with God in the realm of the spiritual world are questions of conjecture.

1. The important matter with us is to have a well defined idea of the term **Covenant.** What does the word say to us? The word is of frequent occurrence in both Testaments and its significance is of the highest importance. It is well, therefore, to pause upon the very threshold of our study and find out the import of the word covenant.

2. The writer knows of no better definition of the covenant conception than that of Prof. A. B. Davidson, given in his commentary on the Book of Hebrews. "A covenant is properly an agreement between two parties, who bind themselves by certain conditions with view of attaining some object. A covenant may be between equals, as that between Abraham and Abimelech (Gen. 21:32), or between parties of whom, one is superior to the other, as that between Joshua and the Gibeonites (Josh. 9). The covenant relation between God and men is of the latter kind, for God imposes the covenant. None the less both parties lay themselves under obligations and contemplate an object by the covenant. A covenant between God and men cannot possibly have any other meaning than that he will be their God and they shall be his people." (p. 162). In our lesson God engages to do certain things and not to do others, and, also, in view of his covenant agreement, he imposes certain requirements of Noah and his sons. The content of this covenant is given in our study today.

3. "And God spoke unto Noah and his sons with him, saying, And I, behold, I establish my covenant with

you, and with your seed after you; and with every living creature, that is with you, the birds, the cattle and every beast of the earth with you; of all that go out of the ark, even every beast of the earth, and I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood, neither shall there any more be a flood to destroy the earth." (Gen. 9:8-11). (1) The scope of this covenant is made to embrace every form of life, and even the earth itself. This entire globe, and all of its occupants, which could, in any way, be destroyed, as was the old, by a deluge, God engages to spare from such a catastrophe. The life, comfort and progress of the race are so inseparably bound up with the lower forms of life, that they must share the exemption from destruction by water. (2) It is not too much, possibly, to say, that the lower forms of life are not only the manifestation of his wisdom in the creation and equipment of the earth as a fit habitation of man, but they are the objects of his benevolent care, and are provided for in his beneficent economy. They are assigned their special place, in the general world order, and God engages to preserve that order forever. (3) The provision which the Creator has made for the animal and bird life is sufficient, were it not for the cruelty of man. He not only, in cruel sport, lifts his hand to destroy these creatures which are sacred in the eyes of God, but also deprives them of the provisions which the covenanting God allotted to them, with no thought of their right to life, protection and freedom on the earth limited only by the necessities of man. (4) Man, for all time, is the outstanding figure within the vast sweep of this covenant which marks a new point of departure in the history of the race. It is man's confidence in the stability of the world order which impels him to every possible endeavor. The awful scene, of a world swept to destruction by the resistless flood, must have filled Noah and his sons with consternation, and driven every hope into an eclipse. The appalling disaster had so completely dismantled them that God alone could assuage their fears and restore their confidence in the stability of the world's order against the forces of nature which had overwhelmed the earth and destroyed every living thing. If the wickedness of man had brought on the first deluge, might it not speedily bring on the second? God appears to answer that question. He answers with a covenant, which was assuring. He comes into covenant relations with those who passed safe through the waters. By self assumed obligations, he binds himself, by the rectitude of his own character, never to destroy the world again by a flood.

As the forces of nature gather in destructive form, amid the thunder's war and the lightning leaps from the bosom of the cloud, and the torrential rains descend, the memory of that terrible deluge would easily fill Noah and his sons with dismay. It was eminently befitting that with this terrible reminder that some token of security be given.

4. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations. I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth, and it shall come to pass when I bring a cloud over the earth that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh that is upon the earth; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth." (Vers. 12-17.)

1. Do not suppose that before the flood there was no rainbow, "The rainbow was already a familiar sight, but it was newly constituted the sign or token of a covenant, visible to all nations, and intelligible to all minds". God appointed, not created, this "colored splendor" as a sign, a token, of his covenant not to destroy the world again with a deluge. The rainbow is a beautiful and appropriate sign of a promise never to be broken. (1) It is formed on the rain itself, which was the element which destroyed the old world. (2) Upon the appearance of the bow, the rain soon ceases. Its appearance is an evidence that the storm is confined within narrow limits. (3) The darker the storm cloud, the more striking and assuring is this token of God's loving care. (4) Delitsch says, "As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath". (5) It can be seen in all parts of the earth, forming an arch as wide as the storm, and reaching from earth to the heavens above, linking the earth to heaven and heaven to earth. God gives us amid the convulsions of nature something to steady our faith. "He knows we need pictures, and rests, and voices and signs and these he has well supplied." J. Parker. When Noah and his sons stepped from the shelter of the ark, what forebodings filled their minds? What sense of over-powering weakness, as the silent, lifeless earth lay before them, marred, scarred and saddened and full of lurking terrors, with little hope of the final triumph of the good over the bad. How sore was there need of some token of assurance that Jehovah would never again destroy the earth; and with the return

of the cloud and the rain the bow of hope would span the heavens, as a token of his covenant, and as assurance of the continuity of life and progress through countless ages.

2. To inspire the confidence of the lone survivors of an appalling disaster which has destroyed the earth and its inhabitants, God, in the use of language, strictly appropriate to man, alone, represents the bow, not only as a token to them, but also as a reminder to himself, lest he forget his covenant of promise. Such anthropomorphisms are common in the Old Testament. The Infinite God must make known his will to man, through human language, but human language is finite. The medium through which God speaks to man is expressive of human consciousness, experience and observation. Divine thought, feelings, purposes, motives and purposes are expressed to men in terms of human limitations. We are not to get the idea that God appointed the rainbow in the heavens to remind himself of a covenant promise, which owing to an infirmity of memory he might overlook. The idea is probably that the appearance of the bow would be to the population of earth a remainder of God's ceaseless care of the world, and of his purpose to destroy it never again with water. God needs nothing to call his mind back to the promises he has made to his creatures, but they are ever in need of something to remind them of his benevolent care of them.

3. A legitimate inference from these words is that God holds the elements of nature in his own hands, and they move according to his will. The sunshine, the wind, the gentle dews, the terrible storm clouds marching across the heavens, clothed with might, filling the hearts of men with dismay, move according to his bidding. "He plants his footsteps on the sea and rides upon the storm". The havoc wrought by the mighty forces of nature may bewilder us, but do not warrant us in believing that these forces have slipped from the grasp of his hand, or that he ceased to care for his creatures.

4. Our Lesson omits all mention of Noah's part and that of his posterity in this first covenant of God with men after the deluge. There must always be two parties to any covenant, between God and men. The human requirements in this covenant are found in the preceding part of this chapter containing the lesson and should be carefully read.

A number of men were engaged in a discussion as to who was the greatest inventor. Some said Edison, some said Marconi, and some said Morse.

Finally, a small Jew got in a word and said: "Vell, chentlemens, dose was great peoples, but I tell you, de man vot invented interest vas no fool."

Customer (in drug store): "I want a little pink tablet."

Druggist: "What is your trouble?"

Customer: "I want to write a letter."

THRONGS AT LOUISVILLE

SEMINARY'S FORMAL OPENING

By Chas. F. Leek,
Publicity Secretary

A continuous down-pour of rain Sunday, April 11, did not deter several thousand visitors from going to The Beeches to participate in the formal opening of the Southern Baptist Theological Seminary's new suburban home. As many as could crowd into the large temporary chapel heard Dr. S. P. Brooks, president of Baylor University and vice-president of the Seminary board of trustees, deliver the principal address of the occasion, while others, denied an entrance, filed through the buildings on inspection tours. When the formal convocation was dismissed these two groups mingled as they viewed the large, beautiful and serviceable Seminary plant of Southern Baptists.

President Mullins presided at the formal exercises and welcomed the visitors. Dr. C. R. Hemphill, president of the Presbyterian Theological Seminary, led in the opening prayer and Dr. Spencer Tunnell, pastor of Broadway Baptist Church, pronounced the benediction. Rev. R. Inman Johnson, instructor in music, conducted the song service. This occasion was not the formal dedication of the new home. That event will occur later, possibly next session.

Dr. Brooks' address was characterized by sanity in length and content. He covered a variety of themes but

linked them all to his central theme, the achievements of the seminary. He said in part: "This seminary is the pride of Southern Baptists. Its work and workers have girded the glebe. Its friends need never make apologies for the scholarship of its faculty. They are men, the equal of the best in their lines, compared with the whole wide world. Their scholarship glows with evangelical and missionary zeal. Their scholarship roots itself in the past, blooms in the present, and will inevitably bear fruit immortal in the future".

"The history of the seminary is secure, full of glory and heroism. The present seminary is a fulfillment of the past and a sure promise of the future. These beautiful grounds and buildings attest the fact. They win applause and congratulations for those who conceived and executed them".

"Their scholarship is not inconsistent with piety nor is it out of harmony with reverence for all that is noble and good."

The Forum Magazine, which has been publishing a Religious Confessional during 1926, will publish an article in its May issue by Dr. Edgar Y. Mullins, president of the Southern Baptist Theological Seminary and president of the Baptist World Alliance, on WHY I AM A BAPTIST.

Dr. Curtis Lee Laws was a recent visitor at The Beeches, the new suburban home of the Southern Baptist Theological Seminary, where he gave a unique travel talk on the Far East. His deductions from his sight-seeing

tour summed up the opportunities and handicaps of mission work in China, Japan and India.

The 1926 Commencement at the Southern Baptist Theological Seminary will be in two parts. The baccalaureate sermon and two addresses will come a week earlier than the regular time in order to afford many students who ordinarily leave before commencement to hear the numbers. Dr. W. S. Abernathy of Washington, D. C., will preach the sermon on Sunday, April 25, at 8 o'clock; Dr. J. W. Gillon of Winchester, Ky., will make the missionary address on Monday at 10:30 o'clock, and Dr. Norman Cox of Savannah, Ga., will deliver the Alumni Address on Tuesday at the same hour. The awarding of degrees will occur at the regular time, Tuesday, May 4th.

THE THREE SEMINARIES
UNITE

W. W. Hamilton, New Orleans, La.

One of the most memorable gatherings ever held in connection with our Southern Baptist Convention will be the banquet at the Rice Hotel in which Louisville, Fort Worth and New Orleans are to unite. The program has already been published and promises an hour of the very best thought and fellowship, and will express a oneness of purpose for our Seminaries, and will certainly enlist unusual interest.

Contract has been made for four hundred plates, and a share of tick-

ets has been sent to each seminary, so that the proportion of attendance may be maintained. The hotel's requirement makes it necessary that tickets be secured in advance.

Earnest attention is called to the following items, which may answer the questions arising in regard to the banquet:

Time—Will be 5:15 p. m., Thursday, May 13.

Place—Will be Banquet Room of Rice Hotel.

Price—Will be \$1.50 per plate.

Tickets—Must be secured in advance.

Attendance—Is open to men and women friends of the seminaries.

Alumni—Will write to Dr. Mullins, Dr. Scarborough, or Dr. DeMent and enclose money for reservations.

Friends—Who are not alumni may secure tickets by writing to Rev. L. A. Morgan, Leesville, La.

Limit—Of reservations may possibly be increased if the 400 are taken immediately.

Please—Act at once and by promptness be sure of admission and thus aid in making this the greatest gathering of Baptist theological alumni and their friends we have ever had.

An elderly woman was boasting of her retentive memory. "My memory is excellent", she said. "There are only three things I can't remember. I can't remember names, and I can't remember faces, and—and I forgot what the third thing is."

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Mississippi Woman's College Notes Stewardship and Tithing

Immanuel Church is very fortunate in having a course in Stewardship and Tithing, taught by Mr. Deaton of Jackson, Miss.

Miss Alpha Cox, president of the Student Body for 1926-27, attended the Student Government Association at Macon, Ga. Before returning home, she attended the National Student Conference at Birmingham, Alabama. She brought a good report from both.

Dramatic Club

Happiness, the Senior Class play, has been quite a success this spring. A matinee and night program was given at Laurel April 21. It was quite a success in every way.

Leaders for 1926-27

Student Government

Our present vice-president, Alpha Cox, has been promoted to the position of president by the student body. Frances Landrum is the vice-president for next year. Lucy Wall, who was president of the Freshman Class, will serve as secretary.

With this corps of officers, and the cooperation of every student, Student Government is sure to progress.

Y. W. A.

The leaders for our Y. W. A. for next year were announced at the last meeting.

Lucile McClurg, president; Lucy Kate Farr, vice-president; Katherine Farris, second vice-president; Sara Crawford, secretary; Sallie Davis, treasurer; Carrie Mae Bemis, pianist; Elizabeth Nutt, assistant pianist, and Daisy Wood, chorister.

Life Service Band

In our Life Service Band the following girls will be leaders next year:

Annie Averett, president; Mamie Hardee, first vice-president; Tranny Odom, second vice-president; Auris Pender, third vice-president; Iylene Henderson, secretary; Gussie Chapman, chorister, and Willie Jones Harper, pianist. —Bertie Thompson,

HILLMAN COLLEGE FOR YOUNG LADIES

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M. P. L. BERRY, President

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dent and a Junior next year will report in this column for the Choctaws for next session. There will be one write-up from him before school is out this year and one just after commencement reporting graduating exercises. Watch for these live wires.

The present writer faces Senior examinations and must bid goodbye to his Baptist Record audience. He has greatly enjoyed the year of reporting work.

—Arnold Blanton, Cor.

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Safely and Surely and Have
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It is the dollars that get away from us that keep us busy wishing for things. If one would keep track of every cent spent they would be surprised at how much could be saved.

The Merchants Bank & Trust Co.

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Thursday, April 29, 1926

East Mississippi Department

By R. L. Breland

"Fearful and Unbelieving"
Revelation 21:8

"The fearful and unbelieving", together with other characters, are consigned to a fearful fate in the above cited Scriptures. They are classed with the murderers, whoremongers, adulterers, liars, etc. In fact, unbelief is the father of all sin and is the one and only damning sin. All other sins are but the outward manifestation of the one inward existing damning sin—unbelief.

My purpose in this article is not to discuss primarily this phase of that question but merely to refer to some of the things which we meet in the process of our daily duty. For instance, we meet Baptists (?) who are afraid of everybody and everything connected with our general work ("fearful", if you please); they are afraid of the leaders, they are afraid of the plans and systems of doing the work, they are afraid it costs too much to do the work, they are afraid to give fearing that some one will steal some of the money before it reaches its final destiny and it is fear here and fear there all the time.

As a consequence of their "fearfulness", they will use it as an excuse for not giving to any phase of the work, (mind you, I said an excuse not a reason). They claim to be Missionary Baptists and anxious to have part in the work, but I'm "fearful" the money will be wasted and our leaders will get rich by stealing the money". So they close up like a clam and keep their money in their pockets. The cause suffers, the world goes on in sin and the lost go on to the devil while Missionary Baptists with the means in their possession cry "I'm afraid!" and withhold their means.

No doubt this condition is but the expression of the latter condition—"unbelief". If I believe in God, in His Book and in missions, it is not my part to follow what I give to its destiny. I have confidence in my brethren, in our leaders and in the

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W. J. Ramsay, P. O. Box 545, Chattanooga, Tenn., or Wilson, N. C.

plans and systems now in vogue by our churches to do our mission work, so I am perfectly willing to trust it to them to do the right thing. So I leave it to them while I go on with the work the Lord called me to do and incidentally to make more means to give to the great cause of the Master.

Thank God I do believe God and His Book, and have confidence in my brethren, and consequently am not "fearful" about the money going as directed, nor of the plans now used, for they are scriptural. In fact, they are much more scriptural than folding my hands, crying out "I'm afraid", and doing nothing. Besides, if I give in good faith, believing it to be for the best, if the money is wasted or stolen it is no fault of mine; but if I am "fearing and unbelieving" and refuse to support the cause the crime is with me, and the souls of those who perish for the lack of the gospel to whom my contribution may send rescue and life, will be on my hands.

This is a fearful reflection and one that many so-called Missionary Baptists should ponder seriously, for the "fearful and unbelieving" shall have their part", etc.

Notes and Comments

I learn from Bro. Rhodes, postmaster at Ackerman, that the church there is doing good work under the leadership of Pastor H. G. West. Bro. West preaches at Ackerman, Weir, French Camp and then several country churches. Good work.

Rev. J. L. Reese has been called to succeed Rev. J. M. Hendric as pastor of Hopewell Church, Yalobusha County.

Evangelist Grimm and his singer is in the midst of an evangelistic campaign with Pastor J. G. Lott and the First Baptist Church of Water Valley. The meeting is held in a tabernacle erected for that purpose and starts off well.

Dr. W. E. Farr, the splendid pastor of Grenada First Baptist Church, is

The New Song Book
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doing things constantly for the Master. He is interested in forming a party from these parts to go in a body to Houston for the Convention.

(Continued on page 16)

BOILS

Quickly healed and aching relieved with

GRAY'S OINTMENT

First aid for old sores, cuts, burns, boils, etc. At all Drug Stores. For sample write W. F. Gray & Co., 708 Gray Building, Nashville, Tenn.



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Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

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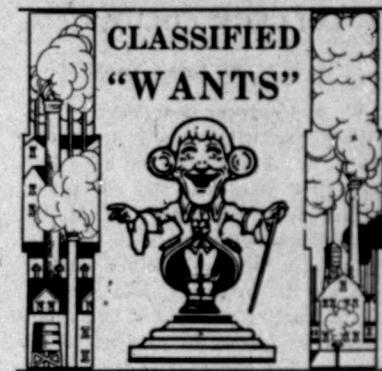
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Dr. James H. Lipsey announces the opening of offices in association with Dr. John J. Shea, at 1018 Madison Avenue, Memphis, Tennessee.

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Also European Extension.
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RETURNS TO EVANGELISTIC WORK

Rev. G. W. Riley of Clinton, Miss., will return to the evangelistic work, and is making dates for the year.

He has had years of experience in the evangelistic work, and has held over 200 meetings in Mississippi, his native state. Can lead his own music, or furnish a good singer when desired.

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MISS JULIA DAINWOOD, SUPERINTENDENT

COLLEGE COLUMN

M. S. C. W. News Notes

Y. W. A. Program Best Yet

What was without any doubt the best Y. W. A. program we have had this entire year was the one given on last Wednesday at 5 P. M. by the Sophomore Group, with Georgia Williams in charge. She had worked hard on the program; had made a very attractive poster and had type-written programs to present to all present. The subject and discussions are as follows:

Life's Great Occupations

Song—I am Thine Oh, Lord.

Introduction—Georgia Williams.

Solo—Oh, Love that Will not let me Go—Cammie Morris.

Scripture Reading and comment—Neva Thompson.

Piano Solo—Bonnie Jean Montague.

"I Must Work"—Ayleen Eitel.

"Success that Way"—Bonnie Jean Montague.

"Religion at School"—Corinne Ballard.

"College Play"—Louise Woodruff.

A Final Word—Virginia Miller.

Solo—My Task—Vennie Lou Dabbs.

Open Discussion.

In this open forum several girls took part, discussing the factors that go to making a success in life, and why so many people fail in life.

Officers for the year 1926-27 were elected at this meeting also. Virginia Miller of Hazlehurst was elected President, Ann Louise White was Vice-President, Doris Smith Secretary-Treasurer, and Celia Morris was elected Pianist. We have a good strong set of leaders for next year.

The Birmingham Conference

Merrill Moore came on Tuesday and we had a special call meeting of the Baptist Girls that night at the Workshop. It was to boost the Birmingham Conference next fall. After a pep song Merrill Moore led in a discussion of plans for the Conference. A regular testimony meeting followed in which many girls stated the blessings they received from previous student Conferences.

Saturday Stunts

We have decided to have a stunt meeting every Saturday to boost the Birmingham Conference. We will start off this week with a stunt called "Where There's a Will, There's a Way—To Birmingham". We hope to take fifty delegates. Several of the girls are writing stunts and songs to be used at these pep meetings.

B. S. U. Banquet

The Annual B. S. U. Banquet will be given at the Workshop the night of May 1st. There will be present the old Council, the new Council and a large number of guests. Several members have already been elected to the Council, and others will be elected next Sunday.

Experience Meetings Continue

Testimonies continue to be the topic of discussion at the noon meet-

ings. It's really refreshing to hear again a number of heart testimonies and the girls are entering into these meetings with a real interest. Next week will be given over to a study in Vocational Guidance and then we will return the following week to testimonies again.

WEBB REVIVAL

The Webb Baptist Church began a series of revival meetings on the night of April the 7th, and closed Sunday night of the 18th, with 58 additions to the Baptist Church and 8 expressed a desire to unite with the Methodist. Thirty-one of the fifty-eight were approved by the church for baptism and the ordinance was administered to 29 of the 31 on Monday night, following the meeting.

The entire church and community has had a real spiritual awakening. It has been stated by the oldest citizens of our town that this is the greatest revival in the history of the community. Large crowds came to every service. Prof. Jones, the superintendent of our schools, with his teachers and student body rendered valuable assistance. Brother Crockett of Sumner with a number of his good people came and stood by us, also Dr. Kimbrough with a fine group of his people gave us fine help, and a number from Tutwiler. Our Methodist friends here with their pastor manifested a fine spirit of co-operation throughout the meeting. At the baptismal service Monday \$15,000 were raised for a new proposed church building. The pastor has never held a meeting in any church as pastor and doing his own preaching where the spirit of co-operation was greater than at Webb. Bro. Sam U. Elzey of Harrodsburg, Ky., who has assisted the pastor in six other meetings in other fields led our singing and did it well. In fact, he did his best work with us here.

Our work here is making good progress. Our Sunday School has almost thrived in attendance since we came the 1st of February, growing from 60 to 142. Our church is filled and running over every service, and, of course, we are happy on our field and glad to back in Mississippi after a five years sojourn in Arkansas. You can count on our people standing by the program.

With cordial good wishes to the entire brotherhood,

—R. A. Eddleman.

PHILADELPHIA

A mighty Holy Ghost Revival has swept Philadelphia, as perhaps never in the history of this church. Our meeting began the morning of the fourth of April and closed the night of the fourteenth. Rev. Elmer Ridgeway of Duncan, Okla., did the preaching and Otis Perry of Paducah, Ky., did the singing. All Mississippi knows Otis Perry, what a wonderful song leader he is, and you know his part of the program was carried out to perfection. Brother Ridgeway had never been in Mississippi before, but the people of Phil-

adelphia recognized in him, from the first sermon, a great gospel preacher. He preached a most powerful series of gospel sermons. He is loyal to the old Book, faithful to the plan of salvation; he stirs the souls of the people with his matchless eloquence, his mighty appeals and wonderful personality. There were scores of conversions inside and out of the churches; there were 74 additions to the church, more than fifty for baptism. The last night of the service it rained torrents, but the people came through it all and filled our great new auditorium and it was simply wonderful to see strong men and women surrendering to Christ and joining the church. The church and entire congregation voted unanimously to have the same party back for a meeting next spring. Watch us grow in Philadelphia.

—H. W. Shirley, Pastor.

"THE BOOGER-MAN WILL GET YOU"

Something like this occurred between a pastor and Sunday School teacher:

A pastor visited a class of small children and told them something of their sinful nature and their need of a Saviour. When the pastor was gone the teacher stamped her foot and told the children, "I don't like for my pastor to teach you such things". The children are pure. But Jesus says in Matt. 19:14, "Suffer little children, and forbid them not, to come unto me, for such is the kingdom of heaven". Of such in what respect? Certainly not in respect of personal purity, for Jesus says in John 10:35 the scripture cannot be broken. And Ps. 51:5 says, "I was shapen in iniquity; and in sin did my mother conceive me".

Some parents say, "Son, or daughter, don't do that, if you do the booger-man will get you." Is it right? Why not? Because,

1. It teaches that the devil is a man. While the Bible seems to teach that the devil is a fallen angel. I Peter 5:8 says, Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour.

2. It teaches the child to do from fear of punishment.

3. It teaches the child that he is born in a saved state, while Ps. 5:3 says, The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.

4. It teaches the child's works as the way to heaven, while God says in Eph. 2:8-9, By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast. Does this say that dying infants are lost? No, and this answer does not rest on sentimentality, but on thus said the Lord. But it does not rest on personal purity, for I Cor. 15:22, In Adam all die.

Now back to the subject—Son, don't do that; if you do the booger-man will get you. If people are going to be good in order to get to heaven, how good must we be? And how are we to be good? And who will tell us how good to be?

Gal. 3:10, Cursed is everyone that

continueth not in all things which are written in the book of the law to do them.

Jas. 2:10, Whosoever shall keep the whole law, and yet offend in one point he is guilty of all.

Heb. 11:6, Without faith it is impossible to please him. Prov. 21:4, The ploughing of the wicked is sin. Speaking of man in his unregenerated state, Ps. 14:3, There is none that doeth good, no, not one. Rom. 3:23, All have sinned. Rom. 6:23, The wages of sin is death.

But what about good works? Are there none? Have they no place? There are good works, and they have a very important place. Rom. 6:23, The gift of God is eternal life through Jesus Christ our Lord. And Jesus says in Matt. 5:16, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Eph. 2:10, We are his workmanship, created in Christ Jesus unto good works. Speaking of the holy Jerusalem, Rev. 21:27, There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.

But our works are no part of our salvation. John 3:16-18, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 5:23, He that honoreth not the Son honoreth not the Father. John 8:24, If ye believe not that I am he, ye shall die in your sins.

Why study God's Word, and why his children teach it? Because:

1. God says in Is. 55:11 that his word shall not return unto him void.

2. Jesus says in Matt. 24:35, Heaven and earth shall pass away, but my words shall not pass away.

3. Heb. 4:12, The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

4. Jesus commands it in Matt. 28:19-20, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.

5. Tim. 4:2-3, Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

6. It shows us the exceeding sinfulness of our sin, and also the way of salvation and service.

Rev. 21:8, The fearful, and unbe-

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Rom. 3:23, All have sinned.

Acts 16:31, Believe on the Lord Jesus Christ and thou shalt be saved.

John 5:12, He that hath the Son hath life; and he that hath not the Son of God hath not life.

—A Reader.

THE WRITTEN WORD

The Holy Bible—consisting of 39 books of the Old Testament, and 27 books of the New—contains history, poetry and prophecy. Dialogues and conversations are also related. It also contains doctrine and ethics. Its several contributors were chosen men of God, both prophets and apostles. It was originally written in Hebrew and Greek, with just a little Aramaic or Chaldean in a few places.

It contains several different forms of language, viz: Literal, figurative and parabolic. Antithesis is also used. And arguments are made, setting forth truth both in positive and negative terms. Great care should be exercised in reading and studying the Bible. It is not always easy to understand.

This wonderful book is being put to a very cruel and critical test these days. Atheists claim that it is a myth; modernists claim it is subject to error; and even some fundamentalists misinterpret it until they make of it a mass of contradictions. But after all, it is all "given by inspiration of God" and its contributors were "moved along by the Holy Spirit" as they wrote. It does not need any outside support to prove its accuracy, but it contains enough history pre-written which has had its literal fulfillment to convince any rational mind that its author is God. It is supernatural; it is inerrant; it is truth without any admixture of error. It is God's will and God's mind concerning himself and concerning man put in written words. Its inspiration is verbal. Every character, every word, every sentence, even to the dotting of an "i" and the crossing of a "t"—as it was originally written, fresh from the hands of the prophets and apostles—were absolutely correct. There has, no doubt, in the many copyings and translations, crept in some few minor errors, but such a little of it that no one need worry about being astray.

In my secret and private devotions it is frequent that I thank God for the blessed Book. As I read it, I sit not as a critic, but to receive criticism; receiving and accepting it with all reverence even though sometimes it is painful, but for the most part a real balm to my spirit and food to my hungry soul. The one central figure in it is Our Lord Jesus Christ. And it is the doctrine of His gospel that I find to be the most precious to my soul, as all who read my writings know to be true, and there is a reason for it, which I will briefly

give. I am a sinful man, (I do not confess this in a spirit of braggadocio but with humility)—I am unworthy of the grace of God. I cannot understand why God loved me so, that He gave His only begotten Son to suffer the reproaches that I should bear, and to die for the sins that I commit, and make me—this little insignificant worm of the dust, here on this tiny speck of the universe called the earth—a son of God, and gave me an inheritance, making me an heir of His; and then not being satisfied with all these great things which He has done for me—all by grace—He now promises to pay me for every little good deed that I may be able, by His grace, to perform while dwelling here in this temple; and tells me "it is not reckoned by grace but of debt". And then to crown it all with the climax of the richness of His grace He has promised to either change this vile sinful, corrupt body into an incorporeal at the coming of the Lord from heaven, or raise it up from the grave after it shall have decomposed and fashion it after His own glorious body. Now, can anyone wonder why I love His gospel better than any other part of the Book? Oh! the marvelous, matchless mystery of the wonderful grace of God. If any one chances to read this, let me tell you the secret of my love for the old Book. Some years ago I discovered a key that has helped me to unlock so many of its seeming mysteries. That key is found in the 2nd chapter and 8th verse of Ephesians. It is **Salvation by grace**, and its negative is **not of works**. And it means **all of grace and not any part of it by works**. The best habit that was ever formed in all this world is the habit of searching the pages of this blessed Book with the "key" in your heart.

Atheists may criticise and Modernists may scorn, but it only serves to make the old Book more consoling and its food sweeter. With my experience of grace by faith indelibly imprinted on my heart, with the assurance of the verbal inspiration of "the written word" which revealed to me **The Living Word** I remain as calm under the wicked caviling of the Satan imbued Modern critics as though they were ants crawling under my feet. I do not despise, but pity them.

—J. E. Heath.

A FLY IN THE DINING ROOM

If a fly gets into your dining room, you don't spend much time using big compromising words or using terms that would lead other members of the family to believe that the nice, little thing is a flower or sunbeam, but you snatch a swatter and send the pesky, little insect where all honest little flies go. This writer believes that he is writing from the view point of the average Baptist. We don't believe in evolution as it is being propagated over the world. We have ample evidence to prove that it is not conducive to better things but tends toward Unitarianism. It carries along with it the foul odor of unbelief and dis-

credits the Bible as the inspired Word of God. There have been times when, perhaps "And not by evolution", was unnecessary but now such phraseology is necessary. Evolution is an issue. It should not be dodged but hit right between the eyes. Somebody says, "But just saying a thing will not destroy the unproven theory". That is true, but there are not only other four words in the English language that would make the devil quake and tremble more quickly than by placing them where 950 attempted to place them in Memphis. Omitting those few words has already meant the loss of many hundred thousands of dollars to Southern Baptists.

One night a number of fellows including the writer were going from Greenville, Miss., to Inverness. When we had passed Indianola going toward the Sunflower River we noticed fog, mist or smoke coming right up the road. It covered the wind shields of the cars and it was with difficulty that we kept the road. We had to clean the wind shields time and again. When we finally got to the river we found that vapor was rising from the water in the river. Evolution, and all that tommorot that goes along with it is suffocating. It gets before the eyes of the soul, covers the spiritual wind shield and many get lost in the fog. Teaching old, fossilized ideas so long causes some professors to dry up and become fossilized themselves. Perhaps they are to be pitied more than censured. Modernists, Unitarians, Evolutionists, Antimissionary and omissionary Baptists, Landmarkers and the newspapers have proved by word and deed that they believed the action of the Memphis Convention was a victory for evolution.

Final admonitions: What will the Southern Baptists do about this very vital matter? Will New Testament Churches through their representatives be less loyal to God's inspired Book than our state legislatures? Will so-called great men because of petty partisanship filibuster and lobby around and prevent a victory for Christ? If they do, they will not properly represent the rank and file of Southern Baptists but will represent a class and not the masses.

What is the remedy? Let those who have reputation empty themselves for the cause of Christ. Christ made himself of no reputation. Many of us don't have much reputation but some of our fellows do. If said brethren will break away from false ideas concerning their own altitude and all of us come humbly to a throne of grace, what is necessary will be done. How? In a quiet and unassuming manner. No big horns to blow, no street parades, just quiet victory for the Bible and Christ. The Mississippi Baptist Convention and the Legislature of our good state have set the pattern of true heroism. Money for all kinds of Kingdom expenses will be forthcoming if we do our duty.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written, I have written. John 19:21-22.

—H. C. Clark.

SUFFERING AND SUCCESS

Amidst the chorus of praise and criticisms showered upon Miss Marion Talley, the nineteen-year-old operatic star, perhaps the word of Madame Schumann-Heink, still in her glory in her sixty-fifth year, reveals the deepest wisdom as well as the fullest sympathy. "Miss Talley," she said, "has a remarkable voice and the promise of a wonderful career, but she will not attain her full power until she has experienced more of the joys and sorrows of life." Art must spring out of experience, and no one can give such experience; it must be acquired. The experience of sorrow strikes the deepest chords in the human heart. "If I could make you suffer two years," said a teacher to a promising pupil, "you would be the greatest contralto in Europe." Because she had been brought up in luxury and ease, her voice lacked some subtle quality of the soul; because she had not suffered, she could not sing. "They learn in suffering what they teach in song." All great souls have had their crowns fashioned in the fires of sorrow. Let us not think it strange that fiery trial comes upon us, for thus God teaches and trains us. Christ was made perfect through suffering; as He trod this dark path, shall not His followers tread it still? —Continent.

SUNDAY SCHOOL DEPARTMENT

Work done for the month of March by the Sunday School force was as follows:

Training Schools

Holly Springs
Jonesboro
Moorhead
Rawls Springs
Highland Meridian
Hollandale
Gulfport 1st Church
Mt. Olive

Special Service For Day Only
Black Jack, Yazoo County
Flora
Sardis, Copiah County

In describing the New Englander's desire to have everything just right, Governor Cox told the story of a Boston wizard of finance who had a beautiful place on the South Shore. "It was his desire when he went there," said Governor Cox, "to have everything arranged for his convenience and his comfort. One afternoon he went down on the train, and as he alighted the captain of his yacht, who met him at the station, was asked, 'What time can you get the yacht under way?' The captain said, 'Any time you say, Mr. Jones.' 'What time can I have dinner aboard?' 'Any time you say, sir.' 'By the way, what time is it high tide tonight?' 'Any time you say, Mr. Jones.' —Congregationalist.

(Continued from page 9) of the earth when they were created in the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth; and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground".

In Genesis 1:9 we learn that God made "dry land to appear". Note that it was dry land. In Genesis 2:5, that it had not rained and the earth was too dry to grow anything, hence vegetation could not grow even if seed had existed. In the light of revelation where is there any room for the evolution of plants and herbs when the ground was too dry to grow them much less evolve them?

We further learn from the scripture quoted above that God made the plants and herbs "before they grew". He then puts them into the dry ground and causes "a mist to go up from the earth and water the whole face of the ground" so that the plants and herbs he had made could grow.

These plants and herbs had seed in themselves. Gen. 1:11. In other

words, the first oak did not evolve from some other form of vegetable life, nor even from an acorn. God made the first oak with acorns on it just as we see them now. He planted that oak in dry ground and caused it to rain "and water the whole face of the ground" so that the oak could grow and reproduce itself through the acorns that God created on it.

What is true of the oak is true of all other forms of vegetable life. What is true of vegetable life is true of animal life.

When God says: "These are the acts, or process of generating the heavens and the earth when they were created" (Gen. 2:4) and then singles out plants and herbs and tells us that He "made them before they grew" then we know His process in creating the whole heavens and everything on earth and in the earth.

If God made every tree, plant and herb in the vegetable kingdom with seed in itself and made each one "before it ever grew" and then wet the earth so that each one could reproduce itself for all time to come, did He not by the same creative act put oil, coal, gas, metal, etc., in the earth and create environments so that these materials could and would

continue to exist? Most assuredly He did. If He did not then Gen. 2:4,5,6 are meaningless.

When God made something from material that He had previously created He plainly tells us so. For instance when God formed man He does not leave us to speculate as to how He made him, but plainly tells us that "He formed man of the dust of the ground".

When He tells us this body formed from dust became a living creature He does not leave us to speculate as to how it was done. He plainly tells us that He breathed into his nostrils, (not a monkey's nostrils, but the nostrils of this body He had formed from the dust of the ground) and he became a living soul.

Away with the false and destructive teaching that Genesis is silent as to God's method in creation.

(Continued from page 13)

The continued serious illness of Bro. J. D. Herrington, deacon of Dixon Baptist Church, Neshoba County, is greatly regretted. May he soon recover.

I attended the following burial services last week: Lucius Melton on the 12th, Mrs. Betty Chapman on the 16th, Horace Harrison, who was killed in a truck accident, on the 17th, and Mrs. Annie Lee, who

died in the Old Ladies' Home at Jackson, on the 18th. May the Lord comfort the sorrowing.

Glad to learn that dear Bro. W. H. Patton, who was seriously hurt last Winter, is able to be about his business again. He is still interested in prohibition and the orphans. Blessings upon him.



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NEW ORLEANS NEWS
By N. T. Tull

The New Orleans Baptist Association, composed exclusively of the fourteen Baptist churches of New Orleans, is fast becoming a Baptist work of real magnitude. Plans are now on foot to conduct a simultaneous evangelistic campaign, under direction of the Home Mission Board evangelistic staff, beginning October 10th. In preparation for the campaign a census will be taken of the entire city, and the greatest effort ever made in New Orleans will be put forth to reach and enlist the Baptists of the city, and at the same time bring to bear upon the city as a whole the impact of the Gospel message.

With the opening of the Southern Baptist Hospital and the completion of the new St. Charles Avenue Baptist Church, occupying as it does such a commanding position on St. Charles Avenue, together with the improvement of the property of the Baptist Bible Institute and the building of the splendid educational plant of the First Baptist Church, the Baptist cause in New Orleans has received a much needed emphasis, namely, that of worthy buildings to challenge the attention and respect of the people.

The Coliseum Place Baptist Church is also planning to erect a commodious educational plant. It will be so constructed as not to interfere with or change the present auditorium which is one of the best in the city. Dr. R. P. Mahon, professor of Missions in the Baptist Bible Institute, is the acting pastor and is leading the church in the building project.

The Coliseum church is carrying forward something new and unique in the way of city missions. It conducts two services at the same hour every Sunday, one in the basement of the church for the Spanish speaking people. This work is being done largely by two Spanish students of The Baptist Bible Institute. Dr. Mahon, who was formerly a missionary to Mexico, and speaks the Spanish language is able to give general direction to the work. The converts are received into the Coliseum church. Two converts were baptized Sunday evening, April 11th. It was interesting to hear the pastor examine the converts in Spanish and pronounce the baptismal formula in that language.

The Baptist institutions and churches of New Orleans are preparing to show all visitors over the city on their way to the Southern Baptist Convention in May.

GARTENHAUS AT FLORA

The people of Flora enjoyed a service of unusual nature and importance last Monday evening, when Rev. Jacob Gartenhaus, Missionary to the Jews, under the Home Mission Board, addressed us. The church auditorium was comfortably filled despite the fact it was Monday, and that the weather was bad.

Bro. Gartenhaus gave us an introduction to his life and conversion.

No message ever gripped the minds and hearts of our people more than did this message. The speaker used more than an hour for the message, but not even the children—and many of them were present—were ready for him to stop. One girl of the Intermediate age expressed the feeling of all who gave expression to their feelings, when she said, "I could listen to your message all night and not be tired".

Our people were made to feel something of the neglect which the Jews have suffered so long at the hands of the Christians. Even though we received Christ, through the Jews, from God, yet we have done little or nothing that we might be a blessing to them. We have resolved that this shall not be true of us in the future; and too, we have rededicated our lives to God for more consecrated service because of this message which we believe God sent to us by the hand of one who is "a Hebrew of the Hebrews"; and who like Paul had "was instructed according to the strict manner of the Law of our fathers, being zealous for God".

The writer was made to recall a similar service which he was privileged to attend as a lad in his home community. The speaker on that occasion as on this, was a Jew; and as he told of the enormous cost, in material things, in parents, brothers, and sisters, and in the giving of that which is dear to the heart of all of us, this lad was moved to make a full and complete surrender of his life and his all to Christ for service. And who knows but that there were like surrenders made in this service?

Brother pastors, if you want a speaker who will grip the hearts of your people with a message from God, and one that will lead them to more consecrated living and service, get this Christian Jew for one or more services. For Christ, he, too "suffered the loss of all things, that he might gain Christ", and he will be used of the Lord for His glory.

—E. V. May.

SKENE, MISS.

We have just closed here what is the greatest meeting ever held by any one church in the history of Bolivar County.

Rev. E. A. Bateman of Vicksburg, Miss., did the preaching. I have never heard such preaching. He was not abusive of any thing nor any one. He was tender and compassionate. He preached the Gospel and nothing else for three solid weeks.

There were 73 accessions to the church. There were 64 of them baptized.

The church went from half to full time and from \$800.00 to \$1,800.00 pastor's salary.

The church raised money to paint the pastor's home and add two more rooms to it.

The church paid the evangelist the largest offering ever made by one church in this county.

On Tuesday afternoon after the meeting we formed a motor-cade,

with two trucks in the lead carrying the candidates for baptism, bearing a white cross on these two trucks and with one hundred cars we drove to Shaw, Miss., and borrowed the baptistry of the Shaw Baptist Church and baptized 64 people. A good Roman Catholic joined the church after we got to Shaw. My people are happy and I am happy. It was the greatest meeting I ever had or saw held by any one. It was the most definite results I ever saw. It left every one in the best humor I ever saw. There were no sores any where for the pastor to have to take care of. It was a great meeting.

—W. A. Williams.

LOUISVILLE, KY.

For the week of April 12-17, Dr. Frederick E. Taylor, pastor First Baptist Church, Indianapolis, Indiana, met with the classes of Sunday School Pedagogy and Church Efficiency, and spoke at chapel three mornings. Dr. Taylor was introduced as the greatest pastor-evangelist known. His lectures were well attended by students who were not enrolled in these regular classes, and the chapel hours were not "cut" by such large numbers as is sometimes the case. Dr. Taylor's lectures were on Evangelism and well delivered, very instructive, and full of the gospel.

Reverend Stanley W. Rogers left this week with his family for Noxapater, Miss., where Mrs. Rogers and children will be while he will join Dr. J. McKee Adams within the next few weeks and tour the Holy Land and other countries for the purpose of research and study.

Since reporting the number of graduates this year from Mississippi we find that it is necessary to add two, making a total of 17. Clyde L. Breland of the Th.M. class and J. R. Riser, Jr., of the Th.D. class. Brother Breland had full time work in Kentucky and Riser in Indiana.

—J. H. Gunn.

W. M. U.'S IN SESSION AT VAN VLEET

Okolona, Miss., April 18—The Woman's Missionary Union of the Van Vleet Baptist Church was hostess to the W. M. U.'s of the Third District, Chickasaw County Association at its first quarterly session last week.

Mrs. J. C. Beasley of Houston presided as chairman of the all day session. At the morning meeting an interesting program on "Personal Service" was given. At the noon hour a delicious three course luncheon was served the guests. "Stewardship" was the topic of the afternoon session, and several splendid talks were made.

From the W. M. U.'s of the district representatives were present as follows: Houston, Okolona, and Houlka.

SHAW

We closed the revival meeting at Shaw last night, April 18. The pastor did the preaching. Mr. Walter

Scholfield of Fort Scott, Kansas, did the singing. He is a brother of Fred and J. P. Scholfield.

There were forty-one professions and accessions to the church. The crowds were the largest the church has ever had.

The people, all of them of the whole community, manifested the finest spirit of cooperation I ever saw.

Sincerely,

—A. D. Muse.

COMO

The Como Baptist Church, under the leadership of their beloved and in every way stalwart pastor, Rev. S. P. Hoag, closed here Sunday night after two weeks of Heaven's open windows, Rev. C. T. Johnson of the State Evangelistic Board doing the preaching. The people, Baptists and all, say it was a glorious revival, and wonderful gospel preaching. Eighteen young people were added by profession and baptism.

Bro. Edgar C. Spearman of La Grange, Ga., sweet-voiced and tender-mannered, led the singing, organizing among the young folks a Booster Band, converting it into a B. Y. P. U., Senior and Junior, at the close.

—Observer.

The following story illustrates how unpleasant truths are sometimes brought home to us in strange ways.

A Chicago woman was traveling in the Orient, relates The Chicago Tribune. On a trip through a desert she was carried by four stalwart blacks in a chair suspended on poles. The natives started out with great cheer, but as the journey progressed and the sun beat down upon them, they began to chant a prayer to Allah. It was melodic though a bit mournful. Its constant repetition was soothing, and the lady dozed. On awakening, the prayer, grown more mournful, almost despairing, was still being intoned.

Turning to her interpreter, she asked the meaning of the mysterious words. The interpreter pretended not to hear, but being pressed for an answer, finally bowed low and said: "Madam, since you insist, they pray that the great Allah may make you less fat."

A Sunday School class was in session and the teacher announced the subject would be "Ruth".

"Now", said the teacher, "what do you know about Ruth?" Up went the hand of a youngster.

"Well", said the teacher, "what can you tell us about Ruth?"

Quick as a flash the proud boy replied: "He knocked more than fifty home runs last year."

"Mr. Chairman", said the speaker, "I have been on my feet for nearly ten minutes, but there is so much ribaldry and so many interruptions that I can scarcely hear myself speaking."

"Cheer up, guv'nor", said a voice; "you ain't missin' much."

"THE GIST OF EVOLUTION"

(A Book Review)

W. A. Sullivan

The Gist of Evolution is the title of a recent volume by Horatio H. Newman, Ph.D., Professor of Zoology, University of Chicago, and published by The MacMillan Company. It will be remembered that Professor Newman was one of the expert scientific witnesses whom Clarence Darrow wished to introduce to testify in defense of Mr. Scopes at Dayton, Tennessee, and, as Professor Newman says in the introduction of the book under review, "To explain what Evolution is and to give evidences for its validity."

In his preface Professor Newman states the method of his presentation of the subject of Evolution thus: "The present volume is the result of a conviction that there is a demand for a popular statement by a specialist and that such statement will meet with popular approval". The book is an attempt, therefore, by one who is at least considered by himself a "specialist" to set forth without the use of technical terms "The Gist of Evolution".

The author's introduction to his book is remarkable for several things: 1. To understand the point of view of those whom he calls "Creationists, Fundamentalists, and other obscurantists". 2. His utter lack of the religious spirit and the religious point of view. 3. His frank admission of the failure of Natural Science to answer many ultimate questions, and to reach conclusions with satisfactory certainty. For example he says: "Even those of us who are specialists in the field of evolutionary biology find ourselves at times overwhelmed with the feeling of the immensity of the whole thing and grow discouraged at our lack of understanding of many of its phenomena." . . . "The biologist and physicist feel the inadequacy of the present knowledge of their subjects." . . . "Today we do not look upon scientific laws, principles, theories, hypotheses, as final." . . . "Our theories shift." . . . "There is no finality about scientific generalizations."

In chapter II the author gives his statement as to "What Evolution Is And What It Is Not". Among other things he says: "Evolution Is Not a Creed or a Doctrine". "Evolution Not Incompatible with Religion". "Man Not Believed to Be a Descendant of Monkeys". "Man Has Never Seen The Origin of a New Species". All these statements are topic sentences, each of which the author develops at some length. Perhaps the most interesting parts of the chapter to many readers will be the discussion of the propositions: "Evolution Not Incompatible with Religion", and "Man Is not Believed to Be a Descendant of Monkeys".

In chapter III the professor takes the position that "Evolution is an established principle", notwithstanding he says in his introduction to the book, "Today we do not look upon scientific hypotheses as final". He defines Evolution as "Descent with modification". He never at-

tempts to say how or from what "Descent with modification" began. He does not apply the theory of Evolution to the question of origins in either the realm of matter or mind. He says that "Species are changing today", but he never says what he means by "species".

Chapter IV is a discussion of Evolution from the standpoint of the Evidences of Comparative Anatomy and Classification. It is interesting, though grotesque, absurd, and vulgar. The author does not hesitate to say that man has a "vestigial" tail, not externally visible however. Of course this internal vestigial tail (?) is proof positive to the Professor's mind that his ancestors had a regular external caudal appendage. He does not explain to the public how or on what ground he has so nearly lost his tail. He classifies men as Hominidae, one of the Anthropoidea—the other two families being anthropoid apes and monkeys. He does not say that men came from monkeys or apes, but that monkeys, apes, and men are three distinct families with a common ancestor. He closes the chapter with a display of ignorance when he asserts that Creationists believe that life first appeared on this planet 6000 years ago.

Professor Newman devotes chapter V of his book to "Evidences From Blood Tests and From Embryology". He simply says words, words, words. He does become lucid enough at one or two points to inform us that those who are not "Specialists" simply have not sense enough to know what he is talking about. Chapter VI is devoted to Evidences from Paleontology and Geographic distribution. The author takes the "beaten path", asserts much, proves nothing.

The most interesting part of the book begins at Chapter VII with an introduction to Genetics—Genetics being defined as "The science which deals with the coming into being of organisms". The author expressly states that this definition has no reference to original creation. Furthermore Professor Newman goes on to say among other things: "But we are still unable to say just what is the motive power of evolutionary change, or what are the forces controlling the direction of Evolution". . . . "We know precious little about the causes of individual development. Just what is the motive power that makes a cell grow and divide; just what makes one kind of cell develop into an individual of one species, and another kind of cell, very much like the first, into an individual of a very different species; just why an individual stops developing where it does; just how the various tissues collaborate to form an intricate structure such as the eye; these and many other problems are at present largely unsolved. Various theories have been suggested, but none are adequate."

Professor Newman says the principal "causal factors" in Evolution are Variation and Heredity. He discusses the "Structure of A Cell", "The Chromosome Theory of Heredity", "The Continuity of The Germ

Plasm", "Mechanism of Variation", "The Application of Mendel's Law of Heredity"—all these in a very fascinating way. Yet he realizes that the theories of Variation and Heredity are not enough to make plausible his major theory of Evolution. He therefore assumes a Mutation theory to bridge over difficulties, but does not give any concrete examples. He repudiates Lamarckism and does practically the same with Darwin's theory of Natural Selection and Survival of The Fittest. The book closes with a brief discussion of the Evolutionist's problem of Orthogenesis. The author confesses that he has no "mature theory as to why straight paths of evolution are followed", and that "The problem of Orthogenesis is one for future evolutionists to solve".

This reviewer thinks "The Gist of Evolution" may be read by the public with much profit, because: 1. Professor Newman ought to be able to state the position of the modern Evolutionist, (it may be assumed that he has done so). 2. The book abounds with admissions as to questions which evolution cannot answer and problems which it cannot solve.

A careful reading of the book convinces one that if Professor Newman has given the public "The Gist of Evolution", the theory of evolution is very far from being "a working hypothesis of science because of its apparent simplicity in explaining the universe". In fact Professor Newman never once tries to account for the origin, even of matter, by his theory of evolution. He never once refers to mind or spirit, to say nothing or trying to explain the Metaphysics of the universe.

The Southern Baptist Convention never did a more foolish thing than was done at Memphis last year when it appended to its statement of Faith and Message the unfortunate statement: "The Evolution doctrine has long been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe." The statement is false. Evolution is an hypothesis which does undertake to account for and explain the data of physical science, but the universe has its Metaphysical problems, its data of mental and moral and spiritual experience, none of which "The evolution doctrine" as a "working hypothesis of science" tries to explain. That statement about the doctrine of evolution being a "working hypothesis of science because of its apparent simplicity in explaining the universe" is unworthy of its author and it is as a mill stone about the neck of Southern Baptists.

A WORD ABOUT CLINTON

Friends, we feel like we ought to write a few words concerning our brief stay in Clinton. I must admit that I enjoyed being there more than any place that I've ever worked. I was there doing plumbing in the new gymnasium, and while there we attended Sunday School and church. It gives me much pleasure in saying that those men are the most consecrated men that I have ever met in all my travels, and we would surely

like for any man, old or young, who would like to get the best treat in life to attend the Men's Bible Class at Clinton, of which you'll find a splendid teacher, Professor Hitt, who is always prepared to tell you something interesting and helpful about the lesson.

Dr. Provine, a fine consecrated man, is always ready to give his listeners a beneficial talk, also Brother Bob Gandy, a loyal man of God, who'll be so kind to you until you'll want to take him home with you. I must mention Professor Little, who is a brilliant star of the Bible Class, and so many other consecrated men, almost too numerous to mention, but I would love to tell you what a devoted man of God Dr. Lipsey is.

I believe that Clinton has more Christian influence than any town that I was ever in. When all these loyal workers come together we can't help but feel the presence of the Master.

To mention the habits of Mississippi College, I must say that, if these men had the money coming in to them they would prove wonders toward the students of Mississippi College in a way of preparing men to work for God, saving lost souls. I am quite sure no man would make a mistake in sending his boy to Mississippi College, for these fine men will keep him on the right track if it can be done.

I have heard so many refer to the Gym. as a mere playhouse, and I feel that I must say a few words concerning this matter, as you think I might have done, as I was there and saw the need of it. Listen for a word or two, brethren, and let's see about this. Before the Gym. was built all the boys were found lounging around down town, but since part of the building has been finished you very seldom see a College boy in town long at a time, but where they have spare moments you'll find them in the Gym. taking exercise, rain or shine, because they have a good dry place to play. Otherwise, they would have to stay shut in on rainy days, which we all know will make any of us dull and stupid.

Bro. Landrum, who is a fine consecrated Christian and also a splendid mechanic, has charge of the building of the Gym. and is making a fine job of it.

If there is anyone who has a doubt of this not being a great help to the boys should go and see for himself, and then you'll want to give something to carry on this great work whether you are able or not. I wish some of the brethren who have made this remark to me, "If you give a dollar to the school it is spent building a playhouse". I want to say that you are very badly mistaken. There is not one penny that is given to the school that is ever spent on the Gym., if I understand it right, and I think I do.

I wish that everybody in the State knew Clinton as I do, and looks on the Christian side of it. If they did I believe everyone would want to sing, "Glory To God In the Highest".

—Rev. W. M. Hargan,
R. F. D. No. 4, Wesson, Miss.